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For the Grades, High School and College.

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Talks With Grade Teachers

Catholic Schools of Tomorrow

IN THIS ISSUE:

The Survey Course, Its Needs, Significance and Limits

Father Kelly Explains "The Sacraments" for Children

"The godparents make a promise for the day that he will turn his back on the devil and on all the devil's works."

Next the children beard the prost ask
"Matthew, wilt thou be haptized?"

And the godparents answered for inn.

father stood at her sade and placed his hand on the infant as the priest fold him to a

Then the priest dipped a small shell in

the font, filled it with baptismal water a

poured the water over the cluld's head. While pouring the water he said the



ze thee in the name of the Father

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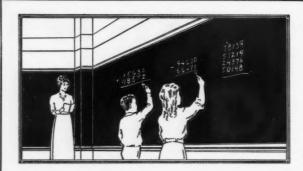
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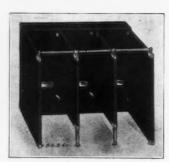
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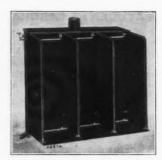
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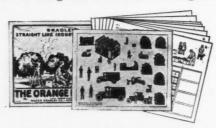
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MILWAUKEE, WIS., SEPTEMBER, 1927

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Current Educational Notes

By "Leslie Stanton," (A Religious Teacher)

CHILDREN AND HEALTH.—One of the conditions precedent to the issuance of permits enabling children to engage in work in New York city is the procurement of a certificate of physical fit-The Child Labor Committee in that city is in close co-operation with the Bureau of Child Hygiene of the municipal Health Department. Of 51,456 children who applied for employment permits last year 39,437 obtained them and 12,019 were refused, 408 of the refusals being final, indicating that the inhibition would continue until the children had attained the age of 16 years. The implication of temporary refusal to grant a permit is that one can be procured when a temporary disqualification is removed. In 3,934 instances the disqualification was due to defective vision and in 6.148 to defective teeth, trouble with the tonsils or adenoids accounting for 1,654. A large majority of the children resorted to medical treatment which resulted in removal of their disqualifications, and later they were granted permits. The American Child Health Association has called attention to these statistics. which lead to the belief that strict examination of the health of children in other cities would reveal conditions suggestive of the advisability of early treatment of remediable defects which might lead to serious consequences if allowed to go uncured.

LIBRARY SERVICE AND THE SCHOOLS.—The American Library Association contemplates a survey of school library service in the United States, with a view to considering in what respect it can be improved. Undoubtedly there has been marked growth of this service during the past decade, paralleling the enormous expansion of the machinery of secondary education and the revolution in school methods which have taken place during the same time. There was a period during which educators welcomed such library service as was given, without assuming responsibility for its maintenance, but recently their attitude has changed.

Nearly every state in the Union now has a school library law, and at least four states require the employment of professional librarians in accredited high schools. Cities and states are appointing school library supervisors, while boards of education are expending liberal sums on library rooms and equipment. Pupil training in the use of books is carried on in many places, and numerous experiments in reading guidance are in progress.

While many communities have independent

school libraries operated in all schools by the Board of Education, others depend wholly upon the public library. Rural schools in many states receive state aid in building up collections of books. On the other hand, there are still thousands of schools without library service, while there are localities where school boards and library boards become involved in acrimonious discussion as an outcome of efforts at co-operation.

It is the belief of the American Library Association officials that in the country at large money is wasted by the offering of school courses without adequate library resources, by the purchase of the wrong books, and by the provision of books without the service requisite to make them useful. These considerations have suggested the projected survey. That it will lead to beneficial results is a probability beyond the likelihood of dispute.

A BRANCH OF NATURE STUDY.—The study of trees and their products is finding its way into secondary and grade schools in different parts of the United States, in connection with the work in nature study, geography, general science, biology and other established courses. With the object of supplying teachers with helpful material, the Forest Service of the government Department of Agriculture has published a bulletin, "The Forest: A Handbook for Teachers," which contains matter adapted to the primary grades as well as detailed outlines for forest study in each grade from the Fifth to the Ninth.

Each of the outlines includes under its special topic a brief section of subject matter, illustrative material, study questions, practical exercises, suggestions for supplementary reading, and correlations with two or more subjects such as language, geography, history, general science, agriculture, or civics. In the outline for primary grades the first section, to be used in the fall, leads through the child's instinctive interest in bright-colored autumn leaves to a rudimentary study of the function of the leaves and then of the functions of other parts of the tree. Winter study deals with the characteristic shapes of different tree species, as revealed by the fall of leaves, and with the nature and use of bark.

Throughout the bulletin runs the effort to stimulate the child's interest in trees that grow near his home. Ways in which children may learn of forestry by doing and seeing are outlined in directions for fifteen simple experiments and practical exercises. There are directions for making leaf prints,

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estimating the height of a tree by the shadow method, and transplanting seedlings. Other hints for busying young brains and fingers include directions for making a forest calendar, collecting wood specimens and preparing a forest museum for the school, and using woods for the manufacture of novelties in connection with manual arts work. Furthermore there are helpful suggestions for the planning and management of field trips. The bulletin concludes with a bibliography of supplementary reading arranged according to suitability for the different school grades.

Copies of the bulletin may be obtained as long as the supply lasts, by writing to the Forest Service, United States Department of Agriculture, Washington, D. C.

FOR EXCEPTIONAL STUDENTS.—In an address delivered before the institute for administrative officers of institutions of higher learning, which was held at the University of Chicago last July, President Aydelette of Swarthmore College challenged the extent to which standardization of credits has been carried in the colleges of the United States

"If you have an academic record of certain courses in a certain recognized college," he said, "you can cash it in at any other recognized college just as you can collect a check through any Federal Reserve Bank." He continued: "The system assumes that all college students are exactly alike and that all subjects are equal in educational value, that all instruction in institutions of a certain grade is approximately equal in effectiveness. These assumptions are all false."

While conceding that the system which he condemns may be not a bad one for the average man, President Aydelette insists that it is unjust to the best and most ambitious, compelling them to march in a kind of lockstep, holding them back, wasting their time and blunting their interest.

Mark Twain complained that "Everybody talks about the weather, but nobody ever does anything about it." Many people have advanced the same objections against the standardization of credits that are brought forward by President Aydelette. Heretofore the critics have stopped at criticizing, and not proposed anything in place of the system they decry. Dr. Aydelette gave his audience something to think about in the direction of an alternative. At Swarthmore, he reported, efforts are in progress to put more responsibility on the student than on the instructor. After sophomore year students of exceptional merit will be permitted to work for degrees with honors. They will be expected to occupy themselves each in his chosen field, and attendance on classes will not be required of them. Other students will be graduated without honors.

The results of Swarthmore's experiment will be watched with interest.

"LITERARY TRASH AND MUD." — Among the superstitions that ought to perish is that which attributes excellence to the printed word merely because it is in print. There are bad books as well as good books. Good books help, but bad books hurt. "Evil communications corrupt good manners."

A very interesting and significant item in the recent news from abroad is that which conveys information concerning the bill passed by the Reich with the object of shielding German youth from moral contamination by publications devoted to the dissemination of "literary trash and mud."

When the measure was introduced, it is related, "all political parties of the Reich were of the opinion that the morals of the younger generation should be protected in some way or other against the floods of dirty, vile, often semi-pornographical and half-criminal literary trash which has been submerging German bookstores since the end of the war." After the introduction of the measure, however, it appeared difficult to work out a formula which would satisfy all. Opposed to it on its final passage were the Social Democrats and the Democrats. It was passed by the votes of the Catholics, including the Center and the Bavarians, combined with the Nationalists and a part of the Populists, those in opposition insisting to the end that they objected not to the idea, but to the form of the bill.

The plan to be followed under the new law provides for the organization by the federal government, after consultation with the governments of individual States, of a committee of eight members, to be charged with the duty of placing on the "black list" publications which in its opinion are "trashy" or "muddy." These publications are not to be advertised, sold on news-stands, or displayed in the windows of bookstores, nor will anyone have the right to buy them who is under the age of eighteen. Periodicals can be condemned by a majority vote of the committee in the proportion of six to three, while books can be condemned "by an unqualified majority." Eight members of the committee are to represent the school teachers' association, two the youth protection societies, two the association of publishers, and two the authors and artists.

In his speech defending the bill against its critics, Dr. Kuelz the Minister of the Interior, said: "The protection of the younger generation, which is the main purpose of the bill, threatens in no way the freedom of literature, arts or sciences. Things which it threatens have nothing to do with literature or science or art. The bill menaces solely that description of printed matter which undermines culture, which contaminates the people with moral dirt, and which represents no esthetic value whatsoever. The adverse critics apparently are dissatisfied with the absence of clear definitions of 'trash' and 'mud' in the present bill. To this one can answer in the words of Dr. Faust, 'If you do not feel what it is, no one will be able to teach you.'"

Can Americans profit from the suggestion supplied by Germany's endeavor to guard its juvenile population from contamination by "literary trash and mud?" There is a constitutional inhibition to be considered—and it is on the whole a wise one no doubt, so far as this country is concerned: "Congress shall make no law . . . abridging the freedom . . . of the press." An aroused and enlightened public opinion would be a stronger safeguard than any statutory enactment. Aroused and enlightened public opinion would tend to discourage the production of pernicious reading matter of the descrip-

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Talks With Grade Teachers

By Sister Mary Louise Cuff, S.S.J., Ph.D.

Editor's Note: A special series of articles will be contributed by the author on primary grade work, embracing the first, second, third and fourth grades. The following article contains suggestions for the teachers in the first and second grades; the October issue will contain the suggestions for the third and fourth grade teachers. The preparation of the articles has been made to meet the growing requirements of primary teachers, and hence the articles will find a wide and favorable circle of readers.

WHEN the little ones come to school at the age of six, they come either from Mother's school, or from the kindergarten. In either case they have had some schooling; some knowledge that would be desirable to foster, and some that would be better to forget. All depends upon the choice of the tutor and her care of the child, also the influence of outside association in the child's activities.

The child is now brought before the teacher of the first grade, and said teacher is confronted with as many problems as there are children in her class. The task is not easy, neither is it difficult. For the teacher who loves her calling the task is delightful. Such a teacher realizes her responsibility, and in the discharge of her duty towards these children she is deluged with pleasure for she sees in the little men and women before her future citizens of a great country. Perhaps in her class is a little man who will yet be president of the U.S.A. She may have there the future governor of the State; another wno will be the mayor of the city; and even one who may be the Bishop of the Diocese. One of these little women upon whom the teacher is now gazing may sometime be the first Lady of the land; another may be a queen in some foreign country; and yet another, a leader in the literary field. These achievements are all possible, if not probable. Now, let us leave the honor and glory that come from fame aside, and gaze into the home of the wealthy, into that of the poor, and into the one of comfort. Let the teacher see there the master of the home and his queen. It is quite possible that this teacher has here in her class those future parents who will be the tutors of other children before they find their way for the first time into a school room. How will these little ones of the next generation be tutored in the home? Will not that depend largely upon the present training of the little men and women in their early years? This is the starting point, and it is in this thought of starting the child in his training that will be the comfort of the teacher in the first grade. Now, let's leave earth for a while and picture the saints in celestial glory. How did they reach these heights? Who helped them and guided them on the way? What part did their first teacher have in this glory which is now theirs? These are some thoughts for all teachers but especially for the first grade teacher to consider.

Let the first grade schoolroom be a heaven on earth for the little ones who come to "learn things." The writer recently asked a child, What do you do in school? And the child answered, "We learn things." Then, school is a place where we "learn things." Not only are the children to learn to read and to write and to spell and to speak correctly, but they are to "learn things." Yes, they are to "learn things" that are much more important than

the knowledge of the three R's. They are to learn many things that will help them all through life; help them to be good citizens, faithful to their God and to their country. Then indeed will they reach the heights spoken of above.

And this definition of the six-year-old child: "School is a place where we learn things," is a true definition, and gives us a better understanding of the meaning of school than do the definitions of the modern educators. The child had the right idea, and expressed it very clearly, "School is a place where we learn things."

Aside from teaching the child how to read and to write and to express his thoughts correctly, what are the "things" they are to learn? The first thing of the "things" they should be taught is to learn HOW TO LIVE. How to live with one another, how to live for one another, how to love one another. With this acquisition they will be TRUE and HONEST. They will not lie, nor steal, nor quarrel. These are "things" to learn, and the little ones are anxious to learn, so the zealous teacher who loves her calling and appreciates her position will be deluged in pleasure at the thought of being so instrumental in starting the childen on their path in life.

From the point of education, an important thing for the first year child to learn is to be able to read. Much time should be put on the reading exercise for at the end of the first school year a child should be able to read quite well. Present day methods of teaching children to read are far superior to those of the past, and after one year's instruction the child is quite efficient in primary reading. Too, he can learn to spell little words, and do some number work. The appliances for number work for children are so numerous and so interesting that the child learns from playing the games; he learns his number work without knowing that he is performing a task. Now, while the reading and the writing and the spelling are all attained in the simplest way possible, and while the acquisition of this knowledge is necessary, there is another thing of the "things to learn" which is still more important, and this item is the expression of thought. These little people talk all the time, have been talking for some years, and now it is time to correct their incorrect habits of speech. If school is the place where "we learn things," this thing of correct expression of thought is of all their educational training the most important. But the tactful teacher will be careful and endeavor to avoid constant correction at the beginning of the school year. To correct a child every time he speaks, is to intimidate him, to make him feel his inability to talk at all. A certain fear seizes the child and he becomes unwilling to talk lest he be corrected or laughed at. He becomes sensitive and loses his original free abandon, and then the task of instruction becomes difficult for the teacher. The time to correct the child each time he speaks is the beginning of the third month of school, for by that time the tactful teacher will have these little people seized with a desire to say correctly whatever they have to say, and the children themselves will

offer the corrections and make the best teachers. They will be on the alert constantly for incorrect expressions, and they should be so trained that when a correction is given a feeling of pleasure and not of pain will be the result. They should be made to feel that the child who gives the correction is a friend and not an enemy.

The first month of school the teacher should be busy making the little people feel at home, making them love their new association, making them regard their teacher as a good friend to take Mother's place for them in the school; inspiring them with a desire to be as brothers and sisters in one family; to live for one another; to help one another; to love one another. If the teacher succeed in instilling this spirit into her children, then by the beginning of the third month of the school year, corrections can be made as mistakes occur, and everybody will be happy to "learn things."

For the present, we are concerned with the first and second month of the school year, and later, we will consider helps for the third month.

Now, while instructing the children to read and to write and to spell little words by means of their desk cards, and to manipulate numbers, the teacher should be more vigilant in regard to helping them to express their thoughts correctly. In their little world of conversation there are not so many errors, and if one of these be taken at a time and worked upon until the correct expression becomes so natural to them that an error made thereafter would sound most disagreeable to their trained ears, the teacher has succeeded in conquering an error that will never again appear in the little folk's expressions, and all will be willing to watch for mistakes made by others, and also will be willing themselves to be corrected for this particular mistake. Too, they will notice such an error made by older children, and perhaps by their parents. In the first year the children have no language books, for they are not yet able to read, but the teacher should be as careful to teach these little ones the correct expression of thought as she is to teach the proper pronunciation of words in their reading.

The children themselves will furnish the material upon which the teacher will work in the language period, for the language period should be held as regularly and as religiously as the reading period. One error should be selected, one that is most common in the speech of the little people, the teacher should tell the children the correct way, giving no reasons whatever, except that it SOUNDS better, it is the RIGHT way.

The Language instruction in the first week of school should be confined to introduction. Let the teacher introduce herself to her class in some such way as this: My name is Miss Jones. I live at 222 Lawrence Street. I am so glad to be the teacher of the first grade because I love little children. I am glad to see so many nice little girls and boys here, and I know that I will love you all, and we will have such a nice time learning so many things in school. Now, you know my name, and you know just where I live. I would like to know the names of all my children, and also where they live. I am sure each child here knows his name and where he lives. Any one who wishes may come and introduce himself. By now the children feel right at home with Miss Jones, for she is, so kind and motherly, and shows the little ones that she is their friend. They are happy and anxious to stand on the floor in front of the class and introduce themselves. Some child will ask permission to introduce himself and the teacher is pleased. Mary stands in front of the room and introduces herself. "My name is Mary Garden. I live at 140 Loeust Street. I like Miss Jones. I like to come to school." This may be the first time that Mary has met Miss Jones. But Miss Jones in her first appearance with her sweet voice and kind ways has captured the little hearts, and the little ones are ready to say that they like her. After a child tells his name and where he lives, he should be allowed to tell anything else he wishes to tell. In this way the children are giving you little oral compositions the very first week of the school year. John may

ask to introduce himself, and he gives something like the following: "My name is John Hart. I live at 522 Monroe Street. My mother brought me to school this morning. Daddy told me not to cry." If a child can stand before the class and look into the faces of the children, and tell his name and where he lives, and add anything else he wishes to, then that child is happy in his surroundings and ready to work and to learn. But if there be a child who is timid, and who does not want to introduce himself, the teacher should not attempt to make him do so, for that would make the child unhappy, and he would have no love for school. He will come out all right after he gets used to the other children and becomes accustomed to hearing them talk. Such children should be encouraged, but never forced. Nothing is ever accomplished by forcing a child to do anything. The secret is to use means by which the child will love to do the thing, and do it of his own desire.

From the very beginning, the children should be taught to speak distinctly and clearly and intelligibly so that all can understand every word that is uttered. Let them go slowly, pronouncing each syllable correctly. If a child should run his words together, great care should be taken that he learn to speak distinctly from the very beginning. Such children should be allowed to give only their name and street address, such as: "My name is John White. I live at 44 Laurel Street." This should be sufficient for the child, and this alone practiced until he can give it slowly, and clearly, and distinctly. If the enunciation is good, the voice should be trained to be sweet and low—never loud, harsh, or boisterous—yet distinctly heard in every part of the room. If training in enunciation is neglected in the first years of the child's schooling, that child is handicapped all through life. He passes through the grades, then through thigh school, and perhaps through college, and through the rest of his existence with those muddled tones that are so abominable to the ear. Only those who take special courses in expression can get rid of the tones that grade teachers permitted them to use through the grades. The very first year is not too soon to begin to teach the child proper enunciation.

Let the first grade teacher realize her responsibility on this particular point, and, if the child is trained carefully, he will enunciate properly, and after a year's practice in correct enunciation, there will be little work for the second grade teacher to do. But the trouble is the first grade teacher leaves it to the second, and so on up the line until the child is launched into high school and then he is too sensitive to be corrected for his unintelligible enunciation. Where it can be done there should be a teacher of Expression for all the grades, and the work should be begun in the first grade. Many schools have a special teacher for this very desirable instruction, but in schools where such a teacher is not employed, the regular teacher of the grade should do the work. Another difficulty comes up here. Does the teacher herself speak distinctly? Does she enunciate properly? Does she speak slowly and with effect, using a sweet, low voice, bearing out Shakespeare in his "And her voice was ever sweet and low, an excellent thing in woman." If the state board of examiners would exact the passing of an examination in Voice Training from prospective teachers, thousands of little children would be made happier in their older years.

We have said that the children themselves will furnish

We have said that the children themselves will furnish material for the language lesson. The teacher should watch carefully the expressions of the little ones, and when she discovers an expression that is commonly used, and incorrectly so, she should take that particular expression and work on its correct form. Supposing little Bobbie comes running in all out of breath and says, "Teacher, I seen Frank robbing a bird's nest." Here are two mistakes. The child must be taught to say, "Miss Jones", and not "teacher"; "Sister Mary", and not "Sister". In the sentence Bobbie gave, he should have used "saw", and not "seen". But the wise teacher will not notice either of these mistakes. She will give her whole attention to Bobbie, she will listen to his story; and when Frank comes along with a bird's egg, she will get the whole class interested, and this will form the subject for the Language lesson today. Here we are going to "learn things". There will be a talk on birds: How do birds live? Should we allow them to live? Why should we not rob their nests? It is honest to steal? Why should we steal from the

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Catholic Schools of Tomorrow

Editor's Note: "The Catholic Schools of Tomorrow" is a contribution which contains matter that may be relied upon to interest those engaged in conducting the Catholic schools of today. Brother Edward is not unappreciative of the great and good work going forward contemporaneously; but he is impressed with the fact that "the history of education through the ages is in general a history of progress," and this convinces him that in what has been brought to pass, commendable as it is, there is inherent vitality which is a guarantee of further progress in the years to come.

DUCATION is a preparation for complete liv-Eing, and while the end never changes, the means and methods employed must vary with changing times and conditions. The view of life of the ancients in the cradle lands of civilization, the social strata of these peoples, the ideals of Greece and Rome, and of nations generally prior to the Christian era, the long succession of states under various religious, economic, and political conditions -all called for, or brought forth views and practices of what constituted a proper system of training to enable individuals to fit into the life of their time. The history of education through the ages is in general a history of progress, and the thoughtful of the present day, keeping this in mind, interested in the progress of the race, are constantly looking for opportunities of betterment in a changing environment.

Much can be learned, it is needless to say, from the history of past educational endeavor, much can be learned by Americans from the pedagogical ideas and theories of the older nations of the world, much can be gotten by Catholics in America from the socalled non-sectarian or public school systems, but we have our own peculiar problems to solve, and it is the purpose of this paper to state some of the problems and forecast some of the changes that our successors in the United States will see within the next decade.

Ours is a democratic state in which all should share in the responsibilities of government if the state is to survive. In order to share fully, each should be fitted by character, knowledge, and education to give aid, to render service, and to accept the burdens that may be imposed. Education then with us must be universal and of such a character that during the first ten or twelve years of school all will have equal opportunity. There will be no fitting of groups into moulds tending to set up social classes, but all will have equal chance to develop till fair maturity and be ready to choose with some wisdom the occupation or profession in accord with taste and tested intelligence. A recent writer on education has said:

"We have been concerned with the more fundamental changes in education, with the awakening of the schools to a realization of the fact that their work ought to prepare children for the life they are to lead in the world. The pupils who will pass this life in intellectual pursuits, and who get the necessary training for the practical side of their lives from their home environment, are such a small factor numerically that the schools are not acting wisely in shaping all their work for them.

"The conventional type of education which trains children to docility and obedience to the careful performance of imposed tasks because they are imposed, regardless of where they lead, is suited to an autocratic society. These are the traits needed in a state where there is one head, to care for and plan for the lives and institutions of the people. But in a democracy they interfere with the successful conduct of society and government. Our famous definition of a democracy as 'government of the people, for the people, and by the people' gives perhaps the best clew to what is involved in a democratic society. Responsibility for the conduct of society and government rests on every member of seciety; therefore, everyone must receive a training that will enable him to meet this responsibility, giving him just ideas of the condition and needs of the people collectively, and developing those qualities which will ensure his doing a fair share of the work of government."

Throughout the country, wise minds have been working over the problems of change and improvement, now groping, now visioning, and occasionally hitting on a scheme of substantial advance. Occasionally they have been led into by-paths and have occasioned the cry of "fads." In the great cities, in some industrial communities, sometimes in small, remote, out-of-the-way places, plans have been made and tried, and out of it has resulted greater interest in learning and culture, improved material conditions, and zest for real advancement, a better understanding of one's duties and an enrichment of life.

Some questions of educational policy and practice are common to both public and private schools, and some are peculiarly our own. Improvement of the curriculum to avoid waste, correlation to get the most with the least expenditure, the length of the school day and school year, the use of the school plant and the establishing contact between the purely intellectual and that which is more practical, the establishing of sensible and reasonable relations between school and home, teacher and parent-these are matters of study and concern on the part of all educators, and any one of years and experience can testify to a steady advance.

One of these, it seems to me, calls for special comment, and this is the question of the length of the school day and school year, so as to cut down, if possible, some of the pre-college years. Our American life is so complex, our activity and intensity, the varieties in our climate are so great that any considerable lengthening of the school year would interfere sadly with the habits and the recreations of great numbers, and perhaps take from many others opportunities for earning that are not undesirable. Again, our Catholic schools are taught by religious whose rule of life is such that they could not give to the work of the classes much more time than they now give without breaking in on the time needed for religious duties, intellectual and professional advancement, and needed and healthful recreation. So it would seem that if time is to be saved, it must be saved in some other way, probably through a further pruning of the content of the traditional studies, and a wise correlation of the subjects, so that in a sense we may make a start to have "two blades of grass grow where one grew before."

Educational cost is growing by leaps and bounds, some of it unnecessary, but much of it a legitimate result of the increasing expenditures in other phases of life. The constant demand for better scholarship and more advanced and improved professional training necessitates on the part of the public schools higher salaries, better equipment, and much more of many things that mean money. It is true that our Catholic schools can operate more cheaply than the public schools, owing mainly to what has been called the "endowment of consecrated men and women," but even our schools must face the prospect of higher expense, if they hope to compare in general results with other schools.

The Catholic Schools of Tomorrow will, as all common schools, be less **bookish** than they are today, and this may mean more outlay as well as reorganization of present methods. Not enough is done in schools just now to serve the instinct of activity in every child, to enable him through the senses, through play, through making things for his use, to learn the thousand and one things that cannot be learned in any real way from books.

The school buildings usually erected at great cost must come to be utilized to greater advantage and for many more hours a day than at present, not only by the regular pupils of the school, but by the members of the parish or community centre. Many localities have worked out plans for mental, physical, cultural and moral improvement through the use of the school plants as assembly places for social, civic, or dramatic study, and as a recreational opportunity, but there is room for a great deal more of such activity for all schools.

Again, to keep pace with the progress of others, to have our pupils lose nothing because of their attendance in our schools, plans must be made to connect the pupil's classwork with the practical life into which he must enter sooner or later—the life of manufacture; agriculture, and commerce, as well as that ideal life of acquaintance with nature that should mean so much for all of us. This may mean establishing contacts through the schools, and making a rearrangement of schedules so that Catholic pupils may not be handicapped any more than need be.

These are some of the ideas and practices engaging the thoughts and labors of the foremost educators of the day, and so far as we can see, for the present and the immediate future, they are real forward steps. For our Catholic schools, however, there are other movements that mean vastly more for their future success and improvement than anything that has been discussed previously in this short paper. In education, we are getting away from the parochial system and building up a system based on community or diocesan units. At present there is real enthusiasm and decided action in the foundation of diocesan high schools, spacious, wellequipped, well-conducted and worthy of a place alongside any school of similar grade. They are rapidly taking the place of the small parish high schools that served their day and generation pretty well, but in most cases, cannot now in any reasonable way hold their own against an organized, well-

financed, well-taught, well-conducted central academy or high school. The future may see the diocesan high school idea extended to rural districts where it will be a real boon to Catholic life.

More auspicious even for our schools of tomorrow is the widespread interest on the part of all connected with Catholic education to improve the personnel of teachers and administrators. Sisters and Brothers of all Congregations are evincing an interest in their own intellectual and professional improvement, greater, perhaps, than ever before. They seek, often at the price of exhausting labor, to get all possible to fit them for the tasks they see before them. Community courses that utilize almost all leisure time, summer courses, extension courses are followed with eagerness. The Catholic colleges have opened their doors generously to those seeking help, and have given the sanction of their highest degrees to hundreds of those students whose work not only merited the recognition, but has often been of the highest type of scholarship. This attendance of members of the various communities at the centres of learning, with its class and lecture contact, with its exhibition of abilities or limitations, makes for largeness and broadness of view, works for better understanding and finer toleration, a mutual respect and a delightful spirit of religious cameraderie that had no field for cultivation in the past. Contact with lay teachers interested in a similar way with the religious will work for less narrowness and selfsufficiency and will often be a source of much in-

The results are not to be measured merely by the work of those taking advanced courses in Catholic colleges, or even more advanced and technical work elsewhere, but rather by the helpfulness that the very well trained carry with them to their Communities, and the spirit of study that their example engenders among their co-workers, a spirit that they foster through their own labors, as directors of studies, or as teachers of the younger, or as writers in increasingly large numbers on educational or scholarly topics in the growing and improving magazines devoted exclusively to education or carrying departments devoted to it.

Not the least of the hopes for the future of the schools will result from the professional preparation and training of the clergy who under the designation of the Bishops are administrative officers as Superintendents of Schools in most of the dioceses of our country at the present time. Building on a thorough general philosophical and theological education, a further structure of pedagogical science, they serve as guides to direct the way, to warn of dangers, and make sure of a goal that means success.

The reason for the foundation of our system of Catholic education is to be found in our conviction that morality is inseparably associated with religion, or, in other words, that religion is the basis of morality. So the Catholic schools of tomorrow would fall short of their mission did they not, in keeping with real progress in other directions, make a real step forward in the teaching of religion. Who can doubt that the zeal exhibited in the past, enlightened by the wisdom and learning of the present, will produce a generation of God-fearing, devoted sons and daughters of Holy Mother Church?

The Survey Course, its Needs, Significance and Limits

By Rev. James A. W. Reeves, S.T.D., M.A.

intensively worked in the past five years than that of college administration. College people everywhere are looking for guidance in the maze of thought and practice in which they find themselves. It would be fitting if direction were to come from discussion in this association. One of the Association's aims. I believe, is unbiased evaluation; to be conservative tho not too conservative; to be radical tho not too radical; always to be reflective. Our colleges are so many organic units in a developing system. They need re-study to determine the character of their growth. One fact is clear. Were we certain that we had developed here or abroad the best method for realizing our aims in college education, that review would not be necessary. The Harvard Plan of general examinations a tthe end of four years is still an experiment. The Honors Courses at several institutions have produced results. the Princeton Four Course plan, the Rollins plan, the tutorial and preceptorial methods, comprehensive examinations, orientation courses and survey courses. These are evidences of newer mechanism and newer drive. It is with reference to survey courses that you will permit me to speak.

The original American college of liberal arts was European. It patterned the two upper forms of the English Public Schools and the first two years of the university abroad. But the American college faced a unique situation. It had the fear of God. It had little experience, no background, and less money. The college population was typical of the hinterland. College standards were low, so were standards of living. Such as it was, a college opportunity was indicative of membership in the leisure class. They were pioneers. Their colleges were the attempts of pioneers. During that period the college curriculum represented an organization of subject matter based largely on the humanities. Then a classical education was a liberal education. That was equally true of our best Catholic traditions. With the founding of John Hopkins in 1876 we had our first university of the European kind. That fact and the influence of Charles W. Eliot beginning in 1869 recognizing "no real antagonism between literature and science" and consenting "to no such narrow alternatives as mathematics or classics, science or metaphysics" (Inaugural address of October 19, 1869) forced a reorganization of the college curriculum. Unfortunately the pedagogical pendulum swung to the other extreme, away from prescriptions, classics, philosophy, toward unlimited electivism, bread and butter subjects, and science. The effects of the Eliot influence were unforeseen.

Meanwhile science had pushed forward the limits of human knowledge. That revolutionary occurrence, the Industrial Revolution, had its roots in applied chemistry and physics. As a revolution in the technology of manufacture and transportation it had an American phase that reached flood stage in

THERE is no field of academic endeavor more the '70s. Paralleling that movement was a moveintensively worked in the past five years that ment in the intellectual order. Auguste Comte in his Cours de Philosophie Positive (published in 1842) sketched the basic conceptions of a new science, sociology. His ideas, tho vague, pointed to a theory that would galvanize if not vitalize experience. Sociology began as a physical science. Spencer developed it in that form. Lester F. Ward, August Schaffle, Giddings transformed it into a psychological science which Ellwood has perfected. In the '70s Darwin, Huxley, Wallace were active in biology and anthropology. Psychology emerged as an experimental science first at Leipsig, later at Louvain, ultimately at Harvard. At this time too theoretical and organic chemistry made new gains in England. The Germans enlarged and applied these findings so as to change standards of living. Astronomy and mathematics took an upward trend. Recent developments in physics, the electron theory, relativity, and the quantum theory have set aside older notions. These advances in point of view and practice brought change into our social life and philosophy, into art, letters, political philosophy, and criticism. At this critical pass new problems arose for American educators. They called for solution. But thinkers had lost perspective and lacked sympathy. They could not pool resources in an effort toward solution. They lacked a common background of experience. They had unity of outlook only within their specialties. Specialization leads to discovery. It does not lead to synthesis.

> Then at the beginning of the twentieth century certain creative workers laid hold of two concepts for thought-organization—one the idea of development, the genetic viewpoint, the other the idea of the associational process. Out of these came the newer sociology and the newer social sciences. They developed their own methods and technique. Their field of study was as broad as the social environment. Their positive teaching rested on one or the other theory of historical progress. From the beginning the social sciences took a leading role in education, literature, and art. They shifted attention from the individual to the needs of society in the large. They inspired historians to attempt universal and social history. They directed the artist to themes and motives expressive of development and social amelioration. But in education their influence is greatest.

Just 13 years ago President Meikeljohn initiated a movement that has affected the liberal college. The social sciences supply the energy for that movement. Their methods and technique for making a rapid, general, review of a situation open up opportunities for teaching and learning. In 1914 Amherst first offered a course in "Social and Economic Institu-tions." The purpose of the Amherst adventure was "to serve as an introduction to the humanistic sciences if possible to make students, at the very beginning of their college course, aware of the

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moral, social and economic scheme—the society—of which they are members Its functions are rather (1) a sane, searching, revealing of the facts of the human situation, and (2) a showing of the intellectual method by which these situations may be understood." (Meiklejohn, The Liberal College, page 135).

Colleges on the Atlantic seaboard, fewer in the West, such as Antioch, Missouri, Stanford, followed the lead of Amherst. The years 1919, 1920, 1921 saw the rise and spread of the initiatory courses for freshmen. In the main they helped the student toward a life-view and a world-view, to see life steadilv and to see in whole. To effect that it was necessary to teach him, if possible, how to think and to think straight. That job the preparatory school left untouched or broke down in doing. To give the student a method of thought some colleges frankly put him to a study of evolution, others to a study of problems of current interest; still others selected a study of nature, of the world and of man. Some introduced the student directly to critical habits of thought, in reality a course in logic and applied psychology. Other institutions conceived quite differently of freshman needs. They explained to "the new students the organization and administrative system of the university" or the aims of the college, or provided general acquaintance with college work. Others departing even more from philosophical outlook reached back to strengthen weaknesses in the use of tools and in methods of sustained and systematic work.

Now allow us to make a distinction here. Those courses that help the student to form a life-view or a world-view and stress training in thinking, logical responsiveness and pursuit, should be called "survey courses." Their gaze is directed to the past; they review human achievements and human failures. Courses that aim to adjust to the college environment or emphasize college aims, how to study, how to read, how to budget time, the use of the library, care of health, the purpose of courses in art, science, fine arts, or to reveal the nature demands, and satisfactions or post-collegiate occupations are properly "orientation courses." Such courses as strengthen weaknesses or remove deficiencies in English, mathematics, or foreign language, should be termed definitely "special courses," special Latin, special English, special mathematics. Now what of the value of these courses? Is there need for them, and particularly, is there a need for the survey course?

You will agree, I think, that so far as candidates for entrance differ in amount and kind of preparation, "special courses" may serve to level them up to college grade. They appear indispensable in colleges admitting on certificate only and allowing conditions in sequences and in units of specific work. They do not concern schools giving their own examinations or accepting those of the College Entrance Examination Board. Such courses suggest a departmental, not a curricular problem.

"Orientation courses" have a purpose and often realize it. Few freshmen sense the significance of this newer stage of their development. Experience tends to show that high school and family life do not give preparation for the college adventure. Enter-

ing students need definite initiation into the meaning of collegiate life. They require knowledge of the methods and technique the college employs, and acquaintance with its offerings, social organization, and environmental opportunities. In larger institutions students often profit by an introduction to the physical plant. All may benefit by instruction in methods of economy in study, health, use of time, financial resources. Orientation courses appear to meet those needs. But the chief emphasis in freshman orientation should fall upon educational guid-Colleges stressing social and democratic ideals and training for future economic and public usefulness have discovered values in these courses. The large state universities and a few of the large Catholic institutions have introduced them in their schools of liberal arts, pre-professional and technical schools. But the smaller liberal colleges have not accepted orientation courses. The reason is obvious. With them personnel administration is less difficult. In those schools individual attention (a selling argument) is at least possible, if not a reality. There social osmosis achieves some results unaided by orientation. Naturally deans and advisors, tho all wise and present everywhere, cannot substitute for such courses. But small classes, intimate association, and vigorous personality in teachers guide effectively and orient the freshman. Often the classes in English and Logic hasten the maturing of such habits and attitudes as orientation courses develop.

Much can be said for orientation courses. They take nothing for granted. Those who advocate them are realists, not idealists. For them the external world and truth are not solely the product of the striving inner-self. They regard concrete suggestion, vicarious experience, and the results of scientific research as short cuts to adjustment. orientation course makes available an amount of information and methods of work and study that a freshman unaided may achieve only after months and years. The chief objection to freshman orientation charges coddling, paternalism, and arresting student self-development. Persons who bring that charge conceive of the college as a complex of obstacles in the student's path. The student must remove those obstacles if he is to get to truth. Striving means exercise and exercise as a law means fatigue, pain, strength. We should refer that to the Lessing philosophy. Lessing averred that were God to offer him truth, he would refuse it; he preferred to strive for it.

Critics have attacked the orientation course. Some say it attempts too much. Freshmen are children. God gave them intelligence and expects them to use it; such courses deal with the universe of college, university, and later life, but we learn by taking ideas at intervals, turning them over and building up a system of relations between them and our abilities and interest. Such courses, they say, try to condense the universe into a differential equation.

Much of that criticism is unfair. Orientation courses are incidental and primarily informational; only secondarily do they develop critical habits and attitudes. They give matter not methods for thought organization. One must first have ideas

(Continued on Page 186)

The Impartial Teaching of History

By Rev. Peter M. Dunne, S.J.

N some recent and otherwise excellent works by Catholic authors on the writing of history and the study of history there exists a desideratum which the full-viewed student naturally looks for. There is one excellent work I have particularly in mind which covers for the student and teacher of Church history practically every angle of the question except that which points towards ecclesiastical irregularities and Church abuses. Teachers of European history realize how largely important is this question in regard to certain periods, the period of the Protestant Revolt, for instance, or of the French Revolution. How are writers of history and teachers of history to deal with the abuses in the Church which loom so large before them at certain turnings of their road? Perhaps a few reflections on this phase of the question may not be out of place in a journal of this kind read by thousands of teachers, many of whom in their history classes have run directly into the problem, and have met it indirectly

in certain other classes as well,

As to the substance of this question there should be no doubt in the mind of anyone who possesses the genuine instinct of a historian—who is a lover of the truth. Abuses and disorders in the Church cannot be passed over lightly nor slurred over weakly any more than can abuses and disorders in the state or in the social conditions of a country. Knowledge is defined as a clear and certain apprehension of the truth. If then the historian is to hold up for our apprehension the truth of the past so that we may know it, he must certainly paint for us a picture that is true. But a picture from which an important feature is omitted is not a true picture; nor can our knowledge be right unless it be conformable to that which is complete. Half the truth is worse than none of it, because from half the truth we form wrong judgments and wrong judgments are worse than no judgments. This is what led the great Pope Leo XIII to say speaking of the historian at the time that he threw open the archives of the Vatican to the scholars of the world: "Let the historian not dare to say anything that is not true, but let him not be afraid to say everything that is true." (Saepe Numero, Aug. 18, 1883). The early Jesuit historian Sacchini, brings out this truth very well. He was criticised in 1616 by some of his confreres, the Jesuits of Portugal, who protested because in his history of Simon Rodriguez he did not omit the facts connected with the now well-known trouble between Simon and the Jesuit authorities in Rome. His reply is significant: "If things are true, no historian can without violating the laws of history and his own conscience keep silence about them. . . . The reason is, that since the essence of history is to narrate outstanding things either good or evil . . he who publishes a history relating only the good things writes himself down as willing to deceive. Truth is rightly called the soul of history. If she is absent because writers keep silence about what should be told, history dies." (Quoted by Paul Van Dyke: Ignatius Loyola, p. 236). The eminent Jesuit historian, Father Astrain, in his standard

work on the Spanish Jesuits, shows how the historians and biographers of Ignatius Loyola during the seventeenth and eighteenth centuries, gave the helpless and hapless reader an entirely distorted idea of the early life of the saint because they exaggerated the good, even to the sprouting and growth of legend, and repressed what they considered disedifying or evil. This is what led Paul Van Dyke to say in his recent excellent biography of the saint that the willingness to be edifying at the expense of frankness is "the curse of religious history and biography." (p. 350) It is only now that much of our knowledge of the past is beginning to be reinformed from the disfiguration it suffered at the hands of historians who from their hatred, or from their fears, or from their unreasoned desires to edify or excuse, have painted for us only a part of the picture. The evangelists kept from us neither the denial of Peter, nor the betrayal of Judas, and we are grateful for the knowledge. Let the historian, then, with Pope Leo "not be afraid to say anything

that is true.'

There is still deeper reason for that candor which brings out the whole truth when the writer or the teacher is dealing with those periods of European history that are big with the influence they have exerted on all subsequent ages. Unless such periods are thoroughly understood we lose the key that unlocks for us the understanding of the periods that followed; that unlocks for us, consequently, our knowledge and understanding of the present. I refer again particularly to the period of the Protestant Revolt and the French Revolution. The nistory teacher does a fatal thing, he stabs truth and poniards history to the heart, when he passes over the evils and the abuses which were so large a factor in the revolts and uprisings against authority of those turbulent times. Whether the ecclesiastical abuses and disorders were the chief cause of the Protestant Revolt is a big and many-sided question which may be open to discussion. But no one who has any comprehensive knowledge of that period will think of doubting the fact that ecclesiastical abuses figured very importantly and exerted a wide and powerful influence over the march of events. Anyone who has rambled a little among the sources of the period becomes persuaded of this fact, and the deeper one walks into them the stronger becomes the persuasion. This is what led James Harvey Robinson to his correct statement in his recent "The Ordeal of Civilization." "It is impossible," he says, "to exaggerate the impression of wide-spread discontent with the condition of the Cnurch which one meets in the writings of the early sixteenth century." (page 282) He might have added that this discontent shows itself all through the declining Middle Ages. The same may be said touching both Church and State about the French Revolution. The history teacher who passes over this phase of the question makes himself guilty of an intellectual crime. Should then the Catholic writer or teacher endeavor to suppress the narration of these abuses, actuated by some or all of a dozen motives that might be adduced, he falls unwittingly into a grave misdemeanor as a man and as a historian: he suppresses useful facts, he helps keep in ignorance those that rely upon him, he misrepresents peoples and times, he paints a lopsided and distorted picture, he disfigures the fair form of truth.

A great deal of this disfigurement has been done in the past, which explains why the past has been so misunderstood that learned men have called history a conspiracy against the truth. But human nature does not change and men are weak. They are often actuated by many other things than by their reason and their dispassionate knowledge. Hatred, party spirit, personal bias or dislike, fear of criticism of themselves, of disedification for others, attach-ment also and admiration and love, and a hundred other things springing from combinations of the above may now, just as well as formerly, lead the unwary historian into a misrepresentation of the truth and make him the cause of the evils that fol-The last twenty-five years have brought a great improvement, especially in regard of the great scholars, Catholic and non-Catholic. The rank and file have still a great deal to learn and many are the distorted picture of truth that are still held up to the gaze of the unformed in the class-rooms of our schools and colleges. Father Astrain has said: "Catholics and Protestants have agreed in writing the history of the sixteenth century as it is said Apelles painted the portrait of his one-eyed friendin profile. But with this difference that we Catholics present it from the side of the good eye, and the Protestants show it from the side of the blind eye. So long as history is written in that partial way, it will be impossible for us to understand each other." (Historia de la Compania, I, LXXII). And it was very much the same thing that Father Alfred Kaufmann, S.J., had in mind when he wrote: "Perhaps Janssen in common with other Catholic historians has at times stressed too much the evil effects and minimized the causes of the great catastrophe." i. e. the Protestant Revolt. (Guilday: Church Historians, p. 350) They have and they do. History is not yet being impartially written nor impartially taught. Father Thomas Campbell in his "The Jesuits" (p. 154, ed. 1921) disingenuously covers over an arbitrary act of the Jesuit, Father Parsons, which was prejudicial to the cause of the diocesan clergy in England. And again we read in the "History of the Catholic Church" by the Brothers of Mary, containing many good points and composed especially for schools: "The laxity of some of the clergy served merely as a pretext (for the Protestant Revolt), for ever since the days of Gregory VII these alleged disorders were far from being general." (p. 140, 6th ed. 1925. Italics mine). In the light of facts these statements are simply not true. The sources are loud in disagreement; they shout and roar in opposition. So do the great Catholic historians: Pastor, Janssen, Denifle, Grisar, Astrain, Baudrillard and Tacchi Venturi. In Betten and Kaufmann's "Modern World" for our Catholic schools such an antiquated author as Dr. Heinrich Brueck is still recommended without a word of warning as to his apologetic one-sidedness. A diocesan weekly has recommended without qualification Dr. Reuben Parsons, certain chapters of whose

works swarm with inaccuracies and many of whose pages hang awry with weak, misplaced apologetics. Thus, in spite of improvement, the ideal is far from reached, and because facts are suppressed or misrepresented, because the whole truth is not told, we do not yet understand cataclysmic periods in Europe's history, and so we do not have the key that unlocks for us a full and perfect undestanding of the present.

Still, it remains perfectly true that in the classroom undiluted doses of the truth cannot be given to every group. The whole truth should indeed be given to all, but to the younger and more immature it should be given in solution. Many things could be spoken of and discussed among graduate students that could hardly be brought up before the immature high school fledgling; certain details cannot be introduced into a general course that can be perfectly well brought out in more specialized lectures. But this does not mean that the whole truth is not imparted, for the picture can be made complete, perfectly proportioned and true to life without the filling in of every minute detail; and when there are shades and shadows, these too can be represented in a way not hurtful to the immature. It could be well indicated, for instance, even to younger students, that at the period of the Protestant Revolt. many of the clergy were not up to the ideal of their calling, and that for this and other reasons respect and love for the Church had declined, and that this contributed to the success of the revolt. Such kinds of expositions would injure no one. The picture would be well proportioned and complete without the distortions and misrepresentations which half the truth would effect. The teacher himself must be in possession of the full picture with all its details, and then, with passion and prejudice and party spirit and timid fear laid aside, he would know how to connote and dilute his text according to the measure of those to whom he is speaking.—But by all means is partisan history, and the one-sided picture which it invariably discovers to view, to be avoided.

The good effects of such a candid, fearless, untrammeled and scientific spirit are many. The blessings of knowledge and the bounties of science are always abundant and these blessings the Church has always strived to make her own, though not seldom individuals, less wise and less broadly-visioned than their mother, have allowed human infirmity to circumscribe the breadth of their outlook. The blessings, then, of science and truth both demand that history and the teacher and the writer of it, present the full and rounded picture. Enlightenment will result, that disperser of the lurking shadows that attend upon ignorance and falsehood. Girls coming out of convent schools have heard in the universities things concerning history that have upset their former ideas. They have considered these things untrue, or have been disturbed by the sudden and novel presentation of them. They have enquired, in certain cases, of their old teachers, and have been answered that indeed the facts were untrue. Sometimes they could get no certain answer from their convent school. These facts which the girls heard have been true, but they didn't know it because they had been reared in the darkness of partisan history. This is why doubt, uncertainly or trouble, at least

surprise, came upon them when the full and detailed picture was finally, but suddenly, revealed. Teachers who have gone through this experience with girls going out to the universities have been exceedingly grateful for a thorough and candid course such as the scientific spirit of non-partisan history knows how to give. Pupils and even teachers have asked whether N., an historian of great name and a loyal Catholic, were really a good Catholic, since he brought out in his volumes certain facts which because of partisan history these inquirers had not heard before. Such narrowmindedness would be dispelled by the light and knowledge of genuine history properly taught.

Then there is the great and precious boon wnich the teacher in Catholic schools bears constanly in mind-the glory of God and the salvation of souls. Truth and science both aid to this. In a land where Protestant and Catholic intermingle good understanding and good feeling are a fruitful blessing. If true and non-partisan history were cultivated on both sides such good understanding would be immensely furthered. There are shades and shadows, blots and stains, as well as light and goodly virtue on either side. The candor of a complete presentation cannot but be productive of good. The Courch has never claimed impeccability for her members, be they her simple children or be they her great leaders. The very dangers the Church has safely passed through, dangers caused by the weaknesses of some of her children, give but added proof of ner divinity. So that in dealing with non-Catholics my own experience is in each individual case that I have gained respect for myself and esteem for my Church when I have not been afraid to acknowledge that there have been high-placed representatives of that Church that have fallen victims to the passions and weaknesses of human nature, and that there have been periods or countries in regard of which we might well desire that history would tell another The glorious periods have been many, the good has been abundant; that is why we do not have to be afraid of the evil. If we are to do good, then, to our fellow man we must be able to understand him sympathetically and catch his view-point. The full light of history will help much to so desirable an effect. The great biographer of Luther Hartmann Grisar, S.J., had this in mind when he wrote: "Unless Catholic polemics strive to look at things from their opponents' point of view, their success must be always limited . . . Such a (friendly) spirit joined to a broad-minded appreciation of what is good in the other side cannot fail to be productive of happy results. (Luther, vol. IV, p. 268)

Such then, it seems clearly to me, should be the attitude of Catholic teachers in the class-room with regard to certain periods of European history. From this small center of truth the blessings of light and knowledge would spread in ever widening circles. History teachers would then have reason to congratulate themselves for having adopted the honorable slogan of "inexorable impartiality."

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HIGHLIGHTS OF HISTORY By Sister M. Fides Shepperson, O.M., Ph.D. Cities of the Past, Nineveh.

THO' Nineveh, capital of Assyria, may have been as great and glorious as Babylon, capital of Chaldea, yet the name today does not connote an equal splendor or awake equal interest. We know not why. Fame seems capricious, often seating the meretricious on thrones of the mighty, and hiding the mighty in oblivious uncertainty.

However, we know the stars and classify them according to their shining, and we question not why Sirius, Vega, Antares, Arcturus are of the first magnitude rather than second, or whether, indeed, they are in themselves more brilliant than their seeming second companions; they are so for us and we take them for what they seem: and in like manner the high lights of history as fixed in fame must ever shine first magnitude no matter what in them-selves they may be. If Nineveh be Procyon, Babylon must ever be Sirius in the night of fame.

British Museum

Strange that the story of the city of the Tigris is mutely telling itself today in the city of the Thames. The black obelisk taken from the ruins of the palace of Sennacherib, the colossal winged human-head lions, and the huge brick octagonal Assyrian books, all now in the British Museum, are hieroglyphically hinting to mighty London of the dead gods and dulled dominion and long lost glories of mightier Those monstrous man-beasts done in alabaster, twelve feet in height and twelve feet in length and covered all over with cuneiform inscriptions, and now pedestaled in European museums, are objects of profound meditation to the mind cognizant of their historical setting and their story.

A strong comedy of contrasts was played for the meditative amusement of the writer some years ago. It chanced in the British Museum in the room occupied by the Assyrian collection.

Suddenly thro' the swing-door there entered the apartment of the grimly grotesque bull-gods and winged sphinxes, a troop of brightly blooming English college girls. They were accompanied by a mild middle aged lady evidently the dean of the college.

"In the name of the worlds, what are they?" said one

of the group.
"Assyrian deities," answered the dean.

"They-gods! ha-ha-ha!" then a school-girl gigglechorus altogether untranslatable rippled through the room and ascended as no flattering incense to the silently terrible creatures whose unchanging eyes, disdainful of the hour, gazed solemnly into the past.

"What may his god-ship's name be?" said one point-

ing to a figure.

"Nin, or Ninus is the name of the god-bull, and Nergal is the name of the lion-god. Nergal is their god of the dead, the Assyrian Pluto," said the dean.

"Nergal! Musical name for such a hideous object, isnt' it?" said a thoughtless voice.

"Well what a combination! big strong bull-body, enormous eagle wings, and human head wearing a kingly crown—could such things exist?" said one more thought-

"Well," said another, "you know what geology teaches about those monsters of the past, dragons and centaurs and minotaurs, etc.—perhaps they were transition forms, perhaps they did exist: perhaps all myth is founded upon a modicum of reality."

"O tempolery!" said a dashing girl previously ad-

"O tomfoolery!" said a dashing girl, previously dressed as Alice, "I dont' believe a word of it. Someti gets wrong with a scientist's brain cells; one of them re-fuses to act at all or acts abnormally and the result is a hypothesis of absolute absurdity gulled down by a syco-phant world because it is the utterance of a man of authority, a present day science-deity. All tomfoolery, I say,"
"I draw the line on the crown anyway," said a gentle

"So do I, and I"—laughed the chorus.

"Some historians say the figure is symbolical," said the dean, "the strong animal body typifies the material greatness of a people; the eagle wings, its dominance and the speed with which it can swoop down upon its enemies; the head regally crowned is symbol of the wisdom and power of a government protected by deity.

"How's that for a brain cell, Alice, normal or abnormal?" laughed one.

"Don't know—don't believe anything," said Alice. "All theory. We don't know our world of today or of yesterday, and how can we do other than theorize as to the world of three thousand years ago?"

"Three thousand years ago!" said a voice. "In the name the said of the sa

of all the worlds, have those things been in existence three thousand years! Where have they been?"

"Safe in the darkness of dead Nineveh," said the dean kindly. "As Rossetti says—

kindly. "As Rossetti says —
"No shade that plague of darkness knew No light, no shade; while older grew

By ages the old earth and sea."
"So very long!" said a thoughtful voice, "when were they brought to light?"

"Between 1845 and 1850 when excavations were made along the banks of the Tigris by an English archeological party under Austen Henry Layard. We shall add Layard's Nineveh to our supplementary reading, young ladies, you will find it somberly fascinating."

"From what poem did you quote, Madam?"
"From The Burden of Nineveh by Dante Gabriel Rossetti. He was evidently here in the Museum when these Assyrian relics were brought in. His poem begins:

"In our Museum galleries Today I lingered o'er the prize Dead Greece vouchsafes to living eyes— Her art forever in fresh wise

From hour to hour rejoicing me. Sighing I turned at last to win Once more the London dirt and din; And as I made the swing-door spin And issued, they were hoisting in A winged beast from Nineveh.

A human face the creature wore. And hoofs behind and hoofs before, And flanks, with dark runes fretted o'er, 'Twas bull, 'twas mitred Minotaur,

A dead disbowelled mystery. The mummy of a buried faith, Stark from the charnel without scathe: Its wings stood for the light to bathe-Such fossil cerements as might swathe The very corpse of Nineveh."

"The mummy of a buried faith," repeated Alice. "There is a certain grandeur about these colossal creatures. those inscrutable sphinxes—if they could only tell us wherefore and by whom and how and under what circumstances they were made! Where are the hands that made them? Can the thing made endure while its maker

"These edifices were great national monuments, upon the walls of which were represented in sculpture or in-scribed in alphabetical characters the chronicles of the empire. He who entered them might thus read the history and learn the glories and triumphs of the nation. They served at the same time to bring continually to the remembrance of those who assembled within them on festive occasions, or for the celebration of religious ceremonies, the deeds of their ancestors and the power and majesty of their gods."

Fall of Nineveh. After five centuries of Assyrian rule, Nineveh the proud "city of blood" was finally overcome and razed to the ground by the victorious city Babylon. Nineveh was given over to rapine, plunder, and prey and was at last

destroyed by fires.

Xenophon, exploring the banks of the Tigris two hundred years later, could not learn even the name of the ruins he saw scattered around. All signs of human habitation had vanished, the very site of Nineveh was forgotten and so remained until the re-discovery in recent times.

National Picture Week, Oct. 9-15

National Picture Week, the great annual Feast of Pictures, will be celebrated this year, October 9 to 15. Its observance is for the sake of stimulating appreciation of good pictures, and indicating their importance in beautifying the home and bringing joy to the individual.

Because children, especially, love pictures, the observance of National Picture Week in the schools and libraries of the country is most appropriate. This annual emphasis placed upon the importance of good pictures does its part to help form the taste of growing children for art, and gives additional impetus to the year-around study of pictures, which is part of the program of progressive schools.

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The Trend of Teacher Training

By Rev. Sylvester Schmitz, O.S.B.

EACHER training has often been discussed before assemblages, but I doubt if there ever was a time when a thorough discussion of the problem from all angles was more urgent than it is today. Catholic education has just passed through a crisis as far as teacher preparation is concerned. At some time during the past decade, that crisis was very keenly felt by practically every community of Teaching Sisters. In looking back over the ten year period from 1915 to 1925, it is not a difficult matter to point out the nature of that crisis and to indicate the chief factors responsible for bringing it on. In the last analysis, it was a shortage of Religious teachers who were qualified to meet the constantly advancing state requirements for teaching certificates. This was principally felt by communities when attempting to meet the abnormal demands for additional high school teachers. The fact that the number of Catholic high schools nearly doubled during the period under consideration partly explains the cause of this teacher shortage. the statistics showing that the number of high school teachers required to operate these new schools increased nearly 400 per cent further enable us to appreciate the abnormal demands for trained teachers made upon these communities. And when, in addition to these facts, we consider that the majority of these high schools became accredited high schools requiring state certificated teachers, which usually meant that such teachers must be in possession of a bachelor's degree or equivalent training, we have diagnosed the chief sources of the difficulties which these communities met with during this period. Such considerations enable us to understand the worry, the tension and the strain under which so many of these communities as well as individual teachers have been laboring during the years which have most recently passed.

Under normal conditions, the annual increment of elementary teachers alone that was required during this period to meet the needs of a rapidly expanding Catholic school system would have been a problem and a source of worry and anxiety for many of these communities. But when in addition to this, the high schools began to expand by leaps and bounds, when the after-war fever for higher education began to exert its influence, and, in consequence, the academies began to extend their activities and entered the field of higher education in great numbers, it is easy to understand why many of these communities were reduced to the critical situation about to be described.

All available teaching power was drafted into service. The best qualified teachers in every community, old as well as young, were shifted from the elementary school into the high school and college work. Many untrained and inexperienced teachers—not infrequently novices, many of whom had had only a partial high school training if they were even that fortunate, were sent into the elementary schools to fill the places left vacant by teachers advanced to higher spheres of teaching. Teachers with partial collegiate training, though still retained in

the elementary schools, were rushed off to summer schools, week-end classes, enrolled in extension and correspondence courses of various kinds, or were urged to study privately certain subjects in order to prepare for state examinations with a view to securing certain credits essential for a teaching certificate. For such teachers, credit chasing began with a vengeance. As a rule, it made little difference to them whether the courses they were taking summer after summer and year after year would serve any immediate need in their professional work. Much less were they concerned whether or not the subjects they were pursuing represented a co-ordinated group of courses designed to give them the best possible preparation and training for a specified field of professional work. We may as well admit toe fact that they were chiefly interested in securing so many credits. The driving power behind much of this work can be nicely summarized by the following slogan: Get 120 semester hours of college credit and get them as soon as possible. The records of the past ten years show to what extent they have succeeded.

Witness the tremendous growth of the summer schools, week-end classes and extension courses under Catholic auspices. The number of Catholic Universities and colleges offering summer courses increased more than 45 per cent during the five year period from 1921 to '26, while the number of students enrolled showed an increase of more than 50 per cent. Bear in mind that, of the students enrolled, 88.5 per cent were sisters.

Besides the summer schools conducted by standard colleges and universities, we find an enormous increase in the number of summer normal schools conducted by Religious communities. During the period from 1922 to 1924, the number of communities offering such summer normal courses increased nearly 138 per cent, while the number of students enrolled, practically all Sisters, increased more than 176 per cent from 1922 to 1926. It is likely that the increase in summer normal school enrollment is even greater than this since the figures just cited represent the reports from only 66 of the 88 institutions known to be conducting such courses.

Combining both types of summer schools just described, we find that the number increased nearly 88 per cent during the four year period under consideration and that the number of students increased nearly 80 per cent. These figures do not complete the story. Numerous week-end classes and extension courses likewise sprang into existence. Perhaps the best way to represent to our minds the extent to which the Sisters have been utilizing in-service methods of teacher training during the past five years is to note that more than 36,000 teachers, or nearly 75 per cent of the total teaching corps of 50,000 teachers required to operate the Catholic elementary and secondary school in the United States in 1926, were pursuing summer and extension courses of various kinds. Making allowance for duplications, it is probably safe to say that half of all the Sisters employed in the Catholic schools are availing themselves of in-service methods in order to improve their professional standing. Truly a remarkable showing! This is a glorious tribute to the indomitable courage, and the professional spirit of these self-sacrificing Religious teachers. The Catholic educational world owes them a debt of gratitude which it can never repay. And it was chiefly due to this admirable spirit of industy, this self-sacrificing devotion to a noble cause that enabled these human dynamos to meet the requirements for high school teaching certificates and temporarily avert the crisis spoken of above.

An analysis of the type of courses these teachers are pursuing by in-service methods shows that more than 60 per cent, or 16,314 out of 27,030 teachers, are taking strictly academic and professional courses leading to a bachelor's degree, 32 per cent are taking normal courses, whilst the remainder, amounting to nearly 2,000 teachers, are making an effort to complete their secondary education.

What is the significance of these facts and figures for the trend of Catholic teacher training? They lead to two important conclusions: (1) that our teacher training effort during the past decade has been largely concerned with in-service training, and (2) that this in-service training has consisted mostly in courses that are strictly academic in character. Briefly stated, the trend of Catholic teacher training effort during the past decade has been decidedly in the direction of academic work and collegiate credit secured chiefly by in-service methods.

In stressing this fact, I have not overlooked the important place which the regular normal schools for Religious teachers have played in the pre-service training of Religious teachers during the same time interval. These schools show an enormous increase both in number and in enrollment. Statistics compiled by the National Catholic Welfare Conference show that the number of students enrolled in these Religious normal schools increased 70 per cent during the period from 1922 to 1924 and that the number of graduates increased 108 per cent during the same interval. All available figures show that the number of Religious communities offering regular normal work for their prospective teachers has been on the increase during the past five years. Unquestionably, these communities are making every effort to prepare their teachers for their future professional work by regular residence methods. However, the fact remains that in-service training has dominated our teacher training efforts within recent years.

No one will deny that untold good has been effected by this in-service training and that the professional standing of the Catholic teachers as a whole has been greatly improved thereby. I would be the last to deny these facts. On the contrary, I maintain that it is chiefly through these in-service methods that the professional standing of our Catholic teachers has been brought to such a level that it compares favorably with that of the teachers employed in the public schools throughout the country.

Some weeks ago I completed a study of the professional standing of Catholic and public school teachers in the United States.*

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^{*}In this study were included more than 500,000 teachers employed in the elementary and secondary public schools in 36 states and likewise more than 10,000 Sisters employed in Catholic schools in 36 states. The findings have been reported in THE ADJUSTMENT OF TEACHER TRAINING TO MODERN EDUCATIONAL NEEDS, Abbey Student Press, Atchison, Kansas, 1927.

Using two years of advanced training beyond the secondary school stage as an educational yardstick or criterion of adequate preparation for teaching in the elementary school-the commonly accepted standard—the findings showed that 57.2 per cent of the Sisters as compared with only 50.6 per cent of the public school teachers measure up to standard of minimal preparation. Furthermore, if all the advanced training which the Sisters have had were evenly distributed among all the Sisters employed in the Catholic schools, this amount would be expressed by a single index number of 1.6 years of advanced training per teacher. The corresponding number for the public school teachers was only 1.3 years of advanced training per teacher. The Sisters employed in the high schools made even a better showing when compared with the teachers in the public high schools. The findings revealed that 75 per cent of the Sisters as compared with only 66 per cent of the teachers in the public high schools have had four years of college training.

Evidently, then, in-service methods of teacher training have played and will continue to play an important role in the Catholic teacher training program. There is a great danger, however, that such methods will come to be looked upon as the ordinary and proper method of training teachers and will eventually usurp the place that properly belongs to pre-service preparation obtained through the regular residence methods. As a matter of fact these methods are already assuming the dominating role in our teacher training efforts, whereas they should be looked upon as mere temporary expedien-In-service training has already become so general and has taken on such vast proportionsborne out by the figures cited above-that any Catholic educators interested in the problem are wondering what it will lead to and where it will end. Many are beginning to realize that these methods have been worked over-time; they are convinced that requiring Sisters-many of them advanced in years and in poor physical condition-to attend summer schools and week-end classes year after year, not to speak of the correspondence courses which are demanded in some cases, will eventually impair and undermine both the health and efficiency of the teaching personnel in the Catholic schools, so that, the very means intended as temporary measures for the improvement of teachers in service, are likely, in the end, to become positively detrimental to the cause of Catholic education.

The arguments they advance in support of their contention deserve careful consideration. They tell us, first of all, that the Sisters are human beings and not mere machines. Their physiological make-up is subject to the same laws as other human beings. Consequently, they need rest, vacations and diversions even more urgently than many other persons employed in different types of work. This continual grind, this teaching and study year after year and summer after summer will sooner or later bring on detrimental effects. Keep up the stress and strain, continue to drain their energy and sap their strength and sooner or later human nature will snap and breakdowns will ensue. Let these breakdowns become numerous, as eventually they must, and the teaching personnel of the Catholic schools will register a period of retrogression both as regards numbers and teaching efficiency.

(Continued in October Issue)

TALKS WITH GRADE TEACHERS

(Continued from Page 158)

birds? Frank is sorry; he wants to take the egg back to the nest, and all agree that he should, and so the egg is carried carefully back and placed gently in the nest. In the mean time the teacher, who always has a note book ready for the recording of errors in the speech of the children, makes note of the fact that she must teach "saw" to take the place of the "seen" which the children like to use. Had she corrected the child at once, he would lose that freedom of speech which is so desirable in children. that freedom of speech which is so desirable in children. Now, the teacher sees that it is time to teach the children to address her as, "Miss Jones", and not as "Teacher". The following day at the language period, the teacher might begin by asking each child to call out her own name, thus, "Mary", "Catherine", "Josephine", etc. When the girls have finished calling out their names, the teacher with the control of the contr the girls have finished calling out their names, the teacher might say, "Each of you girls has a particular name, but all of you are girls. Mary, if I wanted to ask you to close the door, I would not say, Girl, close the door; I would say, Mary, close the door. If I wanted John to close the window, I would not say, Boy, close the window; but, John, close the window. Now, when you talk to me, it is better to say, Miss Jones, and not Teacher. When you come into the room in the morning, say, Good morning, Miss Jones. After this instruction, the teacher might ask each child to think of a question he would like to ask her. each child to think of a question he would like to ask her. This will get the little people to thinking. Frank comes forward and says, "Miss Jones, are you glad I put the bird's egg back in the nest?" And the teacher replies, "Yes, Frank, I am glad you put the bird's egg back in the nest." Then the teacher will call the attention of the the nest." Then the teacher will call the attention of the class to the fact that she did not say, "Yes, Boy," but "yes Frank," etc. The first grade children are very little, but not too little to be taught this correct form. If they are permitted to practice the incorrect form, then it will be harder for them to get accustomed to the correct way in the upper grades, if indeed they be taught the correct form even there. When Mary speaks to Catherine, she should address her as "Catherine," and when John speaks form even there. When Mary speaks to Catherine, she should address her as "Catherine," and when John speaks to Frank, he should address him as "Frank", and not look at him and say, "Gimme my book." but "Frank, please give me my book." If the children are thus taught, they are "learning things". But they won't learn much if the teacher is cross and nervous. The unstrung, dispeptic teacher should be in the infirmary, and not in the class room where innocent children may be victims of her spleen.

And now when Bobbie has forgotten all about his "seen", the teacher is ready to work on that incorrect form, and she starts by asking some child to tell them what he saw on his way to school this morning. All of them are probably anxious to begin. When Mary is called upon, she should take her place in front of the class, and looking straight into the faces of the children, begin. talk will probably be something like this, "On my way to school this morning, I seen a man, and a bird, and a dog, and a, and a automobile, and a, and a cat." The teacher should praise Mary for having done so well. For a little girl of six to be able to stand in the front of her audience and tell of the things she saw on her way to school is some accomplishment, and she should be praised for her effort. The teacher should not make any corrections, lest the other children become embarrassed or intimidated, Each child should be allowed to tell what he saw way to school. As soon as a child says, "I SAW" and not "I SEEN", then the teacher should call the attention of the children to this correct form and tell them that "SAW" is the right way, that we should never say "I SEEN" for it does not sound well, and nice people never use it. The children should be taught to repeat the "SAW" in each sentence, thus, "On my way to school this morning, I saw a boy, I saw a man, I saw a bird, I saw an automobile, I saw a scissors man." By this constant repetition of "I saw" the expression becomes habitual, and it will be fixed in the mind for life. To further strengthen this habit, instead of answering the roll call with "present", have each child, as his name is called, name some one object he saw on his way home from school yesterday, thus, "On my way home from school yesterday, I saw a robin." Also the teacher might invent a game called the "I saw game." Children love play, and the playing of games is the easiest as well as the most pleasurable way

to secure correct expressions. One way of playing the game would be to allow the children to go out of doors and at a given signal return, when each would be allowed to name all the objects he saw, repeating the "I saw" each sentence. Again they might be allowed to place heads on desks, and make believe they are asleep and dreaming; awakening they tell what they saw in the dream, repeating the "I saw" with each object mentioned. The teacher might hang a picture on the wall, and permit the children to study it for a few minutes, then remove the picture and have each child tell some one thing he saw in the picture. It would be wise to continue practice on the "I saw" expression until the children themselves are very sure they will not forget. In the mean time while working on the "I saw" the teacher is carefully noting other incorrect expressions of the children, but corrections should not be given at the time the mistake is made lest the children's freedom of speech be interfered with. A child may have been heard to say, "It's me," "It wasn't These and other mistakes the teacher will list, but not attack them, as she is following the plan to work on one thing at a time. Now, after much practice, and after the children are positive that they will not say "I seen," the teacher will write the expression "I saw" on the board. The children are now made to understand that if any one is heard to say, "I seen," he must be instantly corrected and obliged to name ten objects he saw on his way to school. Since the "I saw" is placed on the "habit plane", it is time to attack another error, and the teacher will find some of the common ones on her list. She might ask the class a question such as, "Julia, who was a naughty girl yesterday?" And Julia may answer, "It wasn't me." Then, the teacher who selected purposely, the very best girl in the class, might remark, "You are right Julia, for you are always a good girl, but I am going to tell you a better way to say it, and I want all my little people to remember, for I am going to ask other questions and I want you to that sounds RIGHT. The right way is "It wasn't I." Nice people never say, "It wasn't me." Now, I wonder if you little people can remember that?" All will probably agree that they will remember. And the teacher asks the question: "Bobbie, who robbed the bird's nest?" And Bobbie remember. "It wasn't I." Scannel games for the west of the answers, "It wasn't I." Several games for the use of this expression can be invented by the teacher an dplayed by the children until they have accustomed themselves to the correct form. While working on the expression "It wasn"t I," the teacher should not entirely forget the "I saw," but review that game occasionally, as the children in this grade are very young and their memories, short. When they are accustomed to using the correct form, "It wasn't I," this is placed on the board under the "I saw," and after this, children found to be using, "It wasn't me" must be corrected at once and more practice given them in the correct form. The children will not regard this as work, but as play, and it should be so conducted.

The playground environment and the home influence play a great part in the language expression of children. The one thing that will counteract all this is the public opinion of the school. If the teacher can succeed in gaining the public opinion, then, the work of reconstruction in speech habits becomes very easy. The teacher should endeavor to be on the playground with the children, but at this time errors of speech should never be noticed, nor should they be spoken of at any future time. The children should they be spoken of at any future time. should be made to feel free, and give full scope to their expressions and free abandon of laughter, enjoying their relaxation to the fullest extent. Nor should the teacher use her note book at this time for the little ones are quick to perceive, and once they notice that their mistakes are being recorded, their natural inclination to "let them-selves out" will be stunted, and the pleasure of freedom selves out" will be stunted, and the pleasure of freedom curtailed. The teacher's memory will serve her to record the errors later. Of course, if an expression which has been placed on the "habit plane" be abused, that must be taken notice of at once, but the teacher will not have to do this, the little ones, themselves, are watching for these errors, and will be very quick to announce the fact that "some one is sick." Teacher will ask, "Who is sick" And the probability is that the sick child will be the first to reply with, "I am sick. I had the I SEEN disease, but I am better now. I saw, I saw, I saw." And the whole trouble is over with. After the children have had some such training as this, their little errors of speech will gradually disappear.

Such oral language lessons should be taken care of daily, or even twice daily, especially where the class is small. A teacher who has to handle fifty or more children in one class, has a tremendous work, and it must necessarily be slow. Each child should be allowed to talk so that he may get used to his own voice, and also learn from the talks of others. The ideal way is individual instruction, but in the presence of the whole class, for individual instruction in the absence of other children is not desirable. The child here is deprived of models, denied the opinions of other children, and loses much by non-asso-Individual instruction can be carried on ciation in class. beautifully in class by allowing the child to go a step forward each time he succeeds in conquering a bad habit. Other children seeing this child is permitted to stop working on a certain expression, and allowed to take up another, are fired with ambition to excel also, and they are encouraged to make efforts. Owing to conditions, all the children in the first grade must work together, but the class there might be two divisions, or even three. The first division would consist of the brilliant children; the second, those of ordinary brain calibre; and if a third, that would consist of the slow type. It would be unfair for the teacher to give most of her time to the brilliant division, for the other children have an equal claim on her time and attention, but these brilliant children should be coached carefully and allowed to proceed for it would be an injustice to keep them back. It is not the fault of these children that God gave them brilliant minds, quick to ac-Their intellect should be admired, and they should be allowed to progress. With hard work, the second di-vision will be able to keep up with the first, but they should remain in their own section until capable of advancing; the third division can be very nicely managed, if allowed to go slowly, for they cannot advance otherwise. When the time for promotion comes, the second division which is the normal section will have met the requirements, while the first division will have accomplished more. and probably within the next two years will be able to "skip a grade." They will succeed in doing this if they are fortunate enough to have teachers who will fire them with ambition for application, for being brilliant, they can more readily grasp the meaning of things, and can without any injury "skip a grade" somewhere along the line. Now, the third division may not be able "to make line. The parents should be told of this condition, and suggestions given them to coach their little ones at home if they wish them to make their grade. Class exercises for this third division should be much shorter than those for the first and second divisions. These little ones should thoroughly understand each step as they gradually progress, for it is the thorough understanding of what has gone before that will help them to acquire what is to follow. They should not be "rushed" at any time. They were not made to fly. Of course, where we find a class of children whose I Q's are similar, the class work is much easier. Where, however, there is a distinct marking of divisions in the same class, individual instruction will have to be conducted to some extent.

Talks for the Second Grade Teacher

The talk with the First Grade Teacher will be equally beneficial for the teachers of the other Primary Grades, and especially for the teacher of the Second Grade. Correct expression of thought is the one thing that seems to be neglected in the Primary Grades. The language of the children does not form a topic for study. They are allowed years of practice in incorrect expressions, and that is the reason that the grade children find their way into the high school with scarcely any knowledge of Grammar. From the high school they go to college where the English Instructors agonize over the prospect of being unable to teach these students English.

Placing a second reader in the hands of second grade children, and giving them no language books, proves to the children that reading is more important than language. The language book of the second year should be very simple, but there should be a language book; if not in concrete form, the teacher should supply the material. There should be a language period in the class room for these little children. If they are able to read a second reader, then they should be able to read the little stories

in a language book which have been placed there for the purpose of teaching them the correct expression, and the little instructions given for the proper use of words. If language is neglected, then the children, who constantly use language, are continuing to use the incorrect forms of speech in their early school years. The teacher of the second grade should be provided with a synopsis of the language work accomplished in the first year, and she should continue the work on the same plan as the previous

The first month should be given to reviews of the correct expressions learned in the first year, then other common errors as they occur should be eliminated, and the correct forms studied until they are fixed in the minds of the fittle people. No one can suggest, better than the children themselves what are the errors to be worked on. The same instructions given to the first year teacher hold good in this class. Besides reviewing the acquired correct forms of the first year, the teacher of this class should teach her children to introduce themselves to the school. What has been said in regard to enunciation and clearness in speech must be carefully carried out with these second grade children. The little ones should be taught to stand in a correct position and face the class, looking into the in a correct position and tace the class, looking into the faces, not over them, nor up at the ceiling, nor yet down on the floor, but straight into the faces of the children before them. They should feel perfectly at home on the floor while giving their little talks. Oral compositions should be on their pets, dolls, or other subjects dear to their little hearts. This year the children should understand what a sentence is; that at the end of a sentence the voice should drop, that but one thing should be told in voice should drop; that but one thing should be told in each sentence. Sentence may be a big word for these little people, but little people like big words, and a few desirable ones might be thrown into their vocabulary. Now, that they are going to give their little oral compositions in three sentences, it is necessary to use the word SENTENCE, and their understanding of a sentence should SENTENCE, and their understanding of a sentence should be to tell one thing and finish, coming to a full stop. For example: The teacher might ask Mary a question such as, "Mary, have you a doll?" And Mary replies, "Yes, Miss Jones, I have a doll." Then, the teacher explains that when Mary says. "I have a doll." she tells just one thing, and comes to a full stop, therefore the expression, "I have a doll," is a sentence. The teacher now continues, thus, "Mary, tell us the name of your doll." And Mary replies, "My doll's name is Bess." Then the teacher asks Mary if she can tell us something about her doll and Mary "My doll's name is Bess." Then the teacher asks Mary if she can tell us something about her doll, and Mary replies, "My doll has brown eyes." Now, Mary has given three sentences, and she may be asked to give them in succession, stopping at the end of each sentence. And Mary will be able to give the following: "I have a doll. My doll's name is Bess. My doll has brown eyes." Then, Mary may be asked if she has another doll besides Bess, and if so how she tells them apart. The child will describe the other doll, telling how she can tell them apart. After this the teacher should write these three sentences on the board. The children are now learning to write, if they do not already know how. When the children see these three sentences written, and after the teacher calls their three sentences written, and after the teacher calls their attention to the word DOLL being used in each sentence, she asks them to try to put these three sentences into one, and the teacher will be surprised to see how easily they can do it: My brown-eyed doll's name is Bess The they can do it: My brown-eyed doll's name is Bess The teacher may have to give some assistance, but she should give as little as possible, for it is a great pleasure for the little people to discover that they can surprise themselves. After a few exercises of this kind, the children will take great delight in throwing three short sentences into one. This is the foundation of the three sentence composition. So far we have but one sentence, so Mary will be asked to tell something else about her doll. Mary says that the doll was very sick last week; this gives us another sentence. Mary is asked who cured the doll, and when all are expecting her to say, the doctor cured the doll. Mary replies, "Baby Brother killed Bess with his little sword." Then the three sentence composition is written on the board by the teacher and it reads, "My brown-eyed doll's name is Bess. She was very sick last week. Baby brother killed her with his little sword." Teaching the children to come to a full pause after each thing that they tell will greatly aid them to understand the sentence-sense.

John is asked if he has a dog; he replies that he has, and

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then the process of the three-sentence oral composition goes on. John says: "I have a dog. My dog's name is Carlo. He can fight every dog on our street." The teacher will write the three sentences on the board, and ask the children to try to put them into one sentence, and with a little help from her, the children will dictate to her what to write, and it will appear thus: "My dog, Carlo, can fight every dog on our street." Then, John will be questioned until he can give the next two sentences, and so the work goes on.

Pictures should be used these months of September and October, and the Fall season discussed. Many interesting oral compositions can be given from the study of the pic tures. The children should be taken on walks during this beautiful weather and given opportunity for nature study. These are some suggestions which may help the teacher

of the second grade.

(To be Continued in October Issue)

THE TEACHING OF RELIGION

By Rev. James Higgins

Efficient Religious Instruction

EVERY year, the Catholics of our country give thousands of dollars to build and maintain parish schools. They do this in addition to contributing their share to the support of the public schools. Why do they make this sacrifice? So that Catholic children may get a knowledge not only of the subjects taught in the public schools, but also of religion. Catholic parents desire a religious training for their offspring. They wish them to have a knowledge of the history and doctrine of the religion of Jesus Christ. They want the future citizens of our country

to be men and women of character.

In view of this fact, is it not important that the religious training given in our parish schools should be of the first order? At the present time, is it always so? Do all teachers realize the important place that religion holds in the curriculum? Do they do their best to present this

subject to the children in an efficient manner?

shall not undertake to answer these questions. shall leave this matter to the individual reader. But I will say this: there is room for improvement in the teaching of religion. In the first place, our system of religious in-struction is not properly graded. There are things in the first five chapters of the Baltimore Catechism that are beyond the comprehension of first grade children. these pupils are required to memorize the contents of these chapters. Some teachers seem to think that their work is done when each member of the class can recite the answer to every question. This is an egregious error. It is mainly responsible for the little benefit that some children get from the time given to religious instruction in our parish schools.

In the religious instruction of the young, we need definiteness of purpose, suitability of material, and adapta-tion of method. The things to be studied in each year of the elementary school should be carefully graded, and the work of the eight years should be so arranged as to form a complete unit. The purpose of all religious instruction should be the formation of a Christian character in every individual,-a character that will be truly devoted to God

and Country

Our children, as a rule, enter school in their fifth or sixth year. I hope that the day will soon come when no pupil will be received into the first grade until he has completed his sixth year. The present-day tendency of completed his sixth year. sending boys and girls to the first grade when they are five years of age is not to be commended. It is neither

fair to the pupils nor to the teachers.

When the ordinary child enters school, he is generally interested in wonder stories and in the accounts of men and women who have done heroic and dramatic things. He revels in adventure and in hair-breath escapes. He likes to hear of brave, generous, and noble characters. He has strong faith in his parents and those around him. He is deeply impressed by the actions of others. He imitates as far as he is able what he sees others doing. The chief problem in his mind is the mastery of the subject of right

Realizing fully the purpose of all religious training, and knowing the ability and the needs of the children in the

first grade, the teacher should consider carefully the material that is best suited to develop naturally and efficiently their religious life. Paidologists tell us that the telling of appropriate stories to the class and the re-telling of them by the pupils is one of the best ways to open up the mind of the first graders. Then there is the study of religious pictures in which the child interests predominate, and the carrying out in action the suggestions of kindness, spect, love, and heroism that the lesson inculcates. When it is possible, the stereopticon should be utilized to bring home to the pupils the salient events in the life of the Redeemer. Prayers, songs, hymns, and ejaculations of a simple childlike nature are admirably suited to introduce the boys and girls of the first grade to the fundamental ideas of worship.

The method of instruction should be adapted to the ability of the pupils. It should aim at quality rather than It should appeal strongly to the childish mind. It should make haste slowly. The same germinal thoughts should be repeated over and over again on different occasions and in different words. All the work should not be done by the teacher. The pupils should take part in the work of the class. They should feel free to ask questions and to make suggestions. The work assigned should be neither too easy nor too difficult. There should be a gradual progress in every lesson. Every Day, some new link should be added to the chain.

While the teacher is striving to form men and women of character, she should bear in mind that the pupils in the class should have an opportunity during the first year (1) to get a knowledge of God the Father from the works of nature and from the revealed story; (2) to learn to know and love the Child Jesus as well as to realize as far as they are able the goodness of the Saviour; (3) to become acquainted with the remarkable life of the Blessed Wirgin Mary so that they might learn to love her as a mother; (4) to grasp and to perform, even though imperfectly, their duties to God; and (5) to know and to perform their duties toward their neighbor.

In doing this work, the teacher will endeavor to lead the child to a knowledge of the Creator as well as to give him a desire to do what is pleasing to God. This can be accomplished by showing God's great power in the creation of the world, and by giving numerous examples of His care and love of us. When the pupils realize God's great love for each of us, it will not be difficult to get them to love God in return, and to prove that love for our Heavenly Father by doing His will in all things. To strengthen the conviction of God's unbounded love for His children, the teacher can recall some of the sufferings Moreover, the stories of great men and women who did God's will in all things can be called to the attention of the pupils to show them how they should act toward God and His divine Son.

Bear in mind that it is not sufficient to produce "knowledge" Catholics. The world is in need of more than that. It needs practical Catholics-men and women who will practice the religion of Jesus Christ every day of their lives and on all occasions.

IDEALISM IN CULTURE, CONDUCT AND THE RELIGIOUS MOTIVE

By Rev. J. M. Wolfe, S.T.D., Ph.D.

(Concluded from June Issue)

THE child seeks to become somebody by his achievement,—he strives to turn the "oughtness" of the ideal into achievement. The teacher does too in reality, or the achievement is hardly worthy of the name. Before the young are stunted into doing a task just because they have to, and because it is one of the many unbearable necessities to get through the day, and finally through the school, they continually ask, "Why must we learn this?" "What good will this do us?" "Where are we to use this when we become men?" It is instinctive in them to see, at least in a general way, what they are to become through their achievements, and that it is something more perfect than self. There is no reason why the abstract processes and materials of education cannot be related to personality, and indeed to very distinct persons. The mathematician became a mathematician, and a very deserving personality, in his time through his achievements

with numbers. The child is given the result of the mathematician's discoveries in abstract number forms, with the personality of a mathematician left out. Tradition hands down the abstraction without the personality. Rather than develop abstractions through the achievements of personality, the modern school strives to develop personality through abstractions. The natural process is reversed, and the young become adverse to the process. The university student takes a medical course to take on gradually the characteristic knowledge, traits and attitudes of a doctor. He has a motive, very well defined for every step in his school achievements, and the course becomes not only interesting but accomplishing, and all these react on further achieving, and by degrees transform his personality, so that every one knows what manner of man he is.

The common branches of the elementary school and especially the tool subjects need not be regarded, just because they are tools, in an impersonal way. The child does not view them that way. They are tools in the hands of distinct and definite persons. Persons, whom the young plan to become, by achieving through these tools. The point seems to be made that the educative process is one that changes personality into personality. It is through this personality that the motive enters into the work of the children. To get the spiritual, religious, and supernatural motive into education would seem to be therefore a process of permeating such a personality with such motivation, and keeping continually before the young the vision of a larger good, that can be attained only by the highest natural and supernatural motives.

It is a question of ideals, and as the child achieves in every one of his daily tasks as a personality, the ideal may be made to enter his every movement,—to mechanize good conduct and make virtue familiar. The child can be led to strive after the ideal as he strives to achieve. Conduct like genius is supplied where it is needed. He can become the Christian ideal of an accountant, and can be made aware of the fact that it is just as important for him to become the ideal as to become the accountant. Honesty, truthfulness and regularity are just as important as the knowledge of numbers, principles of bookkeeping, and skill in penmanship. Here again it may be observed that in all proposals of the ideal it must be made real. Realities are not generalities, and generalities as such are not realities. Realities in this case are very distinct personages. The ideal accountant must be made real to the boy who plans to become such, or he will find it rather difficult to become the ideal.

it rather difficult to become the ideal.

Here it might be objected that according to this theory there would be an unlimited multiplication of ideals, which would go far beyond the capacity of even the best of teachers. The number could be easily limited, and moreover the average school spends more time in repetition than would satisfy the needs of specific study of such ideals as would make them practical and indeed living models for the young. The young are not interested in generalities. Their minds cannot retain classifications. They are given to concrete details, and intensely concerned about realities. They cannot interpret ideals, and adjust their experiences and themselves to the characteristic traits and achievements of them, unless they are specifically related to the realities of their own lives.

When the ideal is thus made meaningful and it is moved to thought, word and action by high motives, the child or the imitators will do likewise. They love to imitate their ideals. Ideals exercise the ascendency over their hearts and minds. They get normally their motives where they get their ideas. When they get their motives from one source and their ideas from another there is a kindred break in their types of conduct; rather,—when the ideas which they ordinarily fashion into activity have not a spiritual, and religious motive,—are not gotten from a source that has a spiritual and religious tone about it, the activity will not have, although the children will have a motive. In a morning instruction in religion the children may be given a motivation for their conduct during the day,—to please God and to save their souls. They get their motive where they get their idea, namely from God and the manifestations of His will. The motive which will lead them during the day, however, to perform one duty after another will most likely be gotten in conjunction with the activity by which they get their ideas about history, geography, etc. There is of course no positive

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reason for not associating the source of their first motive with those of all others, or of carrying over the motive. It can be done. As a matter of fact it is not done very frequently, and for negative reasons. The mind may have general motives to do good, but in an activity the It can be done. attention and interest are drawn to the ideas by which they can successfully achieve.

For the Christian child the ideal should be Christian. The school is not only informing their minds; it is also transforming their hearts and consciences. The university student aims and strives to become the doctor, law-yer, etc., of his ideal. If his specific one is pagan his con-duct then and thereafter is likely to be pagan also. His conduct will not be transformed by mere platitudes of the orator or apostrophes to the ideal,-something just general, that is true, beautiful and good. His conduct is transformed by just what he wants to become. The religious element in the ideal unifies the activity of the heart, will and mind. It is the only force that can. This is true alone of Christ and His saints. They not only teach but they exemplify and enthuse alike. While they can satisfy the highest flights of genius, they can fill the deepest longings of the heart and inspire the highest motives of the will.

The child in the elementary grades is likewise led to become the ideal of his heart's longings. This is not a mere beautiful, high-sounding, and more or less meaningless word, it is something rather definite, and something which he feels at the time his capacities will allow him to become. The choice is perhaps regulated by his native powers and the nurture that has been given to him in the home and the preceding school years. Then in a sense the child makes his ideal, and the ideal in its turn inspires Then in a sense him to achieve. It is the high prerogative of the Christian teacher to aid in the fashioning of that ideal, and with the ideal to become the inspiration of the young, hers is the wonderful gift of arousing ideals in youth, and of becoming the most generous benefactor of mankind by improving the coming generation. She can make her art the evangelist of the senses and the ideals at her command the evangelists of the soul. Like the Mediantish shepherd she is to descend into the desert to lead her flock forth by the cool stream to the refreshing waters, living and moving in the sunshine of God's smiling approval.

Christian ideals produce inspiration to Christian con-They are the plenteous source of motivation towards the spiritual and the supernatural. Christianity provides ideals that are at the same time real. The culture of the conduct of Christ and of His saints is that of realistic ideals. The age needs more of the spiritual. It has sadly neglected the supernatural. Withal it should not have come to this, because it is eminently a world of realism. The children of the world are continuously almost in contact and conflict with wondrous realities. God has been generous in His gifts to those of our time. His marvelous laws are aiding those of the present to transform life. Reality sends forth its appeal to every class through the colorful, toneful and feelingful. There is in evidence on every hand the struggle of conscience with appetites, and the young carry about in their natures mementos of the struggle. But have the schools, and especially religious schools, done the same with the ideals of conduct? Are they not perhaps continuing too long in an old way, of feeding the mind of the contemplative, in his meagre surroundings, with abstractions, and ideals are generalized, when the world is given over utterly to thought,and it is thinking, as derived from reality in all its con-Yet for the Christian teacher with a clear prospective of the problem the only source of real embarassment need be the wondrous richness of the treasures available.

The children of the present can not respond to the ideals of another age, except the method and the appeal are adapted to their way of seeing and feeling. The property of the ideal lies so much in the eye of the beholder, that it is and always was necessary to consider the mental state in which the children are and that into which the ideal is to lead them.

Cannot Jesus as of old and his saints of the intervening centuries walk again in all reality in the company with the children of this and succeeding generations? Cannot the lips be made to speak and the human form to enact the great drama which can again compel the attention

and motivate the conduct of the world? He always was and always must be the great ideal of conduct just because he was and is the noblest reality. cause he was and is the noblest reality. He can still so-journ through the aisles of life, the ideal and companion of youth, speaking the messages of reality, and with the advance of years he can reveal more and more the hidden beauty of the spiritual behind reality, and satisfy all the cravings of the human heart, which yearns for the ideal,which is reality to the soul and the composer of its sublimest sentiments, amid the real, until at last it finds eternal reality in the ideal, which he seeks, of the beatific vision.

CURRENT EDUCATIONAL NOTES

(Continued from Page 156)

tion under consideration, proscribing it for the old as well as for the young. Where such public opin-ion prevails it must exert a beneficial influence upon every member of society, arousing him to keep clean on his own behalf, as well as for the sake of standing well in the eyes of his fellows. One would no more choose to be seen reading a filthy book, where the influence of such public opinion prevails, than he would be willing to walk in the street with smudge upon his face.

The time may be not distant when the problem of contending against misuse of the press in a way menacing to morals will be seriously taken up by clergymen and teachers and parents in the United States. With no attention paid to the matter of what is fit to print, even newspapers of wide circulation admit to their columns what obviously is deleterious, and what would cause them to be shut out of households to which they are now admitted. Perhaps a move in the right direction will be made by newspaper publishers themselves. Meanwhile, parents and teachers and all concerned with the preservation of morals will do well to exert what influence they can to confine in innocent channels the activity which young people under their charge devote to the persual of the printed page, so that this activity may be a benefit and a blessing instead of a blight and a curse.

Observance of Constitution Week, Sept. 11-17

September 17th marks the one hundred and fortieth anniversary of the adoption of the federal Constitution by the Constitutional Convention held at Philadelphia. It is in many respects the most significant anniversary in our national calendar. But for the adoption of the Constitution the heroic struggle of our forefathers for liberty and independence might have gone for naught. Under the Articles of Confederation, Washington declared, the liberated colonies were drifting into anarchy and chaos, for lack of an effective central government. Thirteen sovereignties were in growing disagreement, which in some instances had reached the point of open conflict. The establishment of general national policies upon which stability and prosperity could be built, was impossible.

It was providential that the ineffectiveness of the Confederation was so soon recognized, and that there was at hand the leadership of such men as Washington, Frank-lin, Hamilton, Madison and others of little less ability and patriotism, to guide a distraught people to so sound a

patriotism, to guide a distraught people to so sound a basis of nationality.

The air was filled, as in Europe after the French Revolution, with the clamor of demagogues and doctrinaires, but the framers of the Constitution, in formulating the national charter, followed the counsel of Washington, who said: "Let us raise a standard to which the wise and the good may repair. The event is with God."

The scheme of government devised by the framers of the Constitution combined freedom with order, liberty with security. Its system of checks and balances built insuperable obstacles to the tyranny either of the monarch or the mob. Its guarantees of fundamental rights were protected by the creation of a Supreme Court against whose fat, in harmony with the Constitution, even a majority is powerless.

Some of the "improvements" effected in the Constitution in the past twenty years are not more popular than the provisions of the original document, and there is no assurance that further changes would not represent retrogression rather than progress.

PRACTICAL REPRESENTATION OF RELIGION IN THE CLASSES

By Sister M. Xaxier, O.S.B., M.A.

(Concluded from June Issue)

Someone has presented the need of attractive, larger and more expensive texts. Even while I insist that a teacher must be independent of her textbook, I believe that such a goal is in sight. But our period is one of transition. The plow, the road machine, the steam roller, sand and mortar will all have to be applied with patience and energy before a smooth highway to such a delectable goal will be constructed. The fate of Dr. Shield's books is an index. These deeply religious and soundly psychological texts have been ousted from all of our schools, and others that I know of, just because they are expensive, and teachers were not trained to their use. How are parents and teachers to be led to reject the cheap and the line of least resistance!

For High School pupils even, and I shall confine the remainder of the paper to this field, there seems to be no textbook entirely adequate. De Harbe's surpasses others because of its scriptural texts, but these could be tracked down in the source book and in their setting with more profit. The setting, far from diminishing the charm of a jewel, rather enhances and heightens its effect, lends charm to

its lustre.

Indeed, the course for religion, outlined by the Catholic University for affiliated schools, cannot be taught out of one text, and the questions are of such a nature that their answers could not spring from a mere memory load.

I have found it helpful to have children make their own texts, notebooks on religion—paged, chaptered and indexed. Not a catechism of question and answer, for what would not be tolerated in other branches can not be useful in religion either; but topical and logical outlines, paragraphs, reports on their own research, or on their reading, observation or experience. Besides, this method acquaints pupils with source matter, which may prove a valuable asset when school days are over.

Happily, there is a tendency now to incorporate into our texts, the appeal element of our original Catholic catechisis. Father Russel of Dubuque in his text, Your Religion and What it Means to You, has presented us with such a textbook for Seniors.

What is the aim in teaching religion in High School? Father Russel (8) gives an answer that should find an echo in the heart of every teacher of religion. His answer is: that this aim should be, "to enable the student to put on Jesus Christ," in other words, "to know Christ." The student must acquire an intimate knowledge of the Savior, and once that is attained, we may look for personal effort on his part and for a fuller co-operation with grace.

No memorizing of facts, no merely cold, intellectual grasp will supply all that is implied in this intimate knowledge. We are all familiar with the details to be marshalled to draw the student to the love of Lincoln. We may utilize the same methods in our religion class. Our Lord in all stages of His

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(8) The Educational Review. April, 1924. Page 215.

life must be made to stand before the student's mind as a real figure, clothed in flesh and blood.

Young minds take naturally to imaginings, their lives are full of visions. The New Testament is replete with examples of Christ's kindnesses, His solicitude for His people, acts of courage and self-forgetfulness. The character of the youth of today of high school age must be cultivated through ideals.

In addition, a vivid picture of the heroic devotedness of some of Christ's followers will help to convey the idea of His infinite attractiveness, just as the strong personal attachment of officers and men to Washington, during the terrible days of Valley Forge, proved his nobleness of soul. St. Paul's life was built around our Saviour's. Personal attachment was the secret of the early Christians. It made a Pancratius, a Sebastian, an Agnes. Even the pagan authors tell us that the Christians could not be shaken in their allegiance to Christ.

"Young hearts need warmth, they love the spirit of battle, the doing of things. Warmth and battle and doing are not found in formulas or in creeds. Youths live on personalities, on ideals. They must do the same in religion. They must see Christ, see Him in His every-day actions, see Him in His acts of Kindness, see Him in His miracles, see Him extend that look of understandingness to youthful hearts. The Quem Amavi will be a certain sequence of the Qum Vidi.

But where are we to secure the bulk of the material for a course that aims to make Christ more of a conscious, living reality to the students? The original sources are the best. How well I remember the emphasis the High School inspector laid on original sources in History a year ago. If the great leaders of nineteen centuries have found a life-study in that incomplete record of three and a half years, why should it not be worth while to put high school students in touch with the only book that can hold their lifelong interest. If rightly handled the New Testament is not a dull text. Under right conditions nine-tenths of the class will be found to prefer the New Testament to the Catechism.

Who has not seen the light in a child's eye, and joy wreath her whole face, when she finds what she has been looking for in the Gospel. An instance of what is meant is to be found in Doctor Egan's Confessions of a Book Lover. As a small child he was permitted to read the New Testament and he

says:

"I became sincerely attached to the Acts of the Apostles. And I came to the conclusion that nobody could tell a short story as well as Our Lord Himself, The Centurion was one of my favorite characters. He seemed to be such a good soldier; and his plea, 'Lord I am not worthy,' flashes across my mental vision every day of my life . . . For me, the whole of the New Testament was radiant with interest, a frankly human interest."

The Holy Sacrifice is the very center of our religion, and yet it is deplorable how little children of High School age,—and grown ups too,—know of this highest act of worship,—the richest treasure Christ has left to His Church. What can arouse the youth's mind to a keener appreciation of the Holy Sacrifice than the use of the Roman Missal.

Its use will arouse a lifelong, abiding interest in the great Sacrifice. Some one said very well that the Mass is the very high school of Jesus Christ. What profit and interest the pupils find in keeping track of the Mass! No child in our High Schools can afford to miss the wealth that is secured by a use of the Missal, now purchased so cheaply.

I recall having heard of a young teacher, still aglow with the fervor of an earnest novitiate, basing her course of instruction to a small class of girls on the Apolcalypse. The method, becoming known, was disapproved as impracticable. But the outcome, natural as it was, surprised every one. All but one of the young ladies sought the higher life. So, after all has been said, it is the personality, the enthusiasm of the teacher that is the lodestone of attraction.

The task of the teacher of Religion is already becoming blissfully burdensome, when whirr-goes the receiver—a message from Father Garesche (9) a permanent good—a potential influence. His plea is for the habit of reading Catholic literature. Our pupils will forget most of their formal teaching, but if they have acquired a taste for reading, a taste for Catholic lectures, they will be safe, even if they find it impossible to recall the eight beatitudes. Then forestalling our protest: where is the teacher's obligation to end! Father Garesche adds: "The teacher could, if she would." Just this week a sister in striving to inculcate a love of Catholic literature, was expatiating on the evil of current magazines. One of the young ladies before her asked excitedly, "But why are there no Catholic magazines with attractive colors, pictures and stories to be purchased at the drug stores, at the depots and on the trains? One must read something on a poky tiresome train!" And I too repeat: Why? While agreeing with Father Garesche, we teachers of high school religion realize that besides we must be psychologists, character builders; be able to inculcate duty and make it attractive. To teach the three d's we must be more than alert! Dogma, devotion, duty -and then there is history and life, together with dynamic incentive to Catholic practice.

But, to conclude, we are not alone and He, Who giveth the increase will not fail us, if we appeal to Him and then plant with all our might. The lives of the saints too we have—those athletes of Christ and Church History vitalized as a divine drama. Father Dunney (10) of Albany says: "Don't be afraid to give your class the Saints, explain vividly and attractively the service of sainthood. If we build our foundations on the New Testament, on the Mass, on Church History, and on the Lives of the Saints, our pupils will stand strong and trustworthy, "four-square to every wind that blows."

⁽⁹⁾ The Catholic School Journal. March, 1927. Page 459.
(10) Bulletin of Catholic Educational Association, 1923.
Page 182.

Avoid False Economy

Some teachers attempt to economize on educational literature, trying to get along without subscribing for a periodical specially adapted to their professional needs. Time-saving methods and the advice of experienced educators on the many new problems of management and method constantly arising are facilities of educational progress that are cheap at almost any price. What is the merely nominal yearly outlay for the professional journal as against hours, days and even weeks saved by the general advancement of the class? A choice and tempting menu is offered the mental appetite by the Catholic School Journal in its monthly numbers.

OUR SISTERS AND LONGER LIFE By James J. Walsh, M.D., Ph.D.

IV. COMMUNITY RECREATIONS

JNDOUBTEDLY one of the features of religious life Which has much to do with keeping Sisters healthy and with making life more livable for them in every way, is the community recreation which according to rule is taken after each of the more important meals of the day. Unfortunately strict compliance with this rule is not always possible, because of the academic and hospital duties which the Sisters have to fulfill. Whenever it is possible, however, there is nearly an hour after dinner in the middle of the day, and another corresponding period after supper in the evening, devoted to relaxation and conversation.

I have known people who were very much inclined to think that these recreations represented a waste of time to a great extent, and that it would be much better to spend these precious hours reading or studying or doing something useful, rather than merely sitting together something useful, rather than merely sitting together during the period after meals amusing each other by retailing the news of the day and the interesting experiences they may have gone through. Of course jokes abound, though serious give and take of thought is the basis of the recreation time, and there are definite directions to make it as valuable as possible for those who take part

If have even known young members of religious orders who were prone to think that these recreation hours were a waste of valuable time that might be better spent. This is particularly likely to be their attitude of mind when they are ambitious students and want to make use of every possible moment apart from necessary duties for study. Nearly everything however, that is enjoined by every possible moment apart from necessary duties for study. Nearly everything, however, that is enjoined by the old rules of religious life is of very great value and is the result of profound thinking. Usually it has been tried in the fire of experience, and has been in use for hundreds of years, and it is almost sure to represent some great practical truth in the management of the spiritual or the physical life of the members of the order. In nothing is this truer than with regard to the recreations so-called. They represent as a rule hours of real relaxation, and nothing could be better than that a period of this kind should come just after the principal meals.

kind should come just after the principal meals.

A great many physicians now are accustomed to counsel patients who have any tendencies to indigestion to be sure not to be alone just after meals. If people who have become aware of their stomachs—for whenever you become aware of their stomachs—for whenever you become become aware of their stomachs—for whenever you become aware of your stomach you are likely to produce
disturbance in it by over-solicitude—sit by themselves
after meals, they will almost surely interfere with their
digestion by thinking of it. Of course if there are any
serious objective symptoms, especially localized tenderness
in the stomach region, careful investigation of the condition present should be made. Cancer or ulcer are not infrequent-ulcer in young adults, cancer in the middle aged. If neither cancer nor ulcer nor some of their complications or sequelae are present, then there is probably nothing the matter with the stomach, and the one thing all important is to keep the mind off it.

A distinguished French physician once said that he had seen a great deal of indigestion but most of it was above the neck, while a German colleague added that the one supremely indigestible thing in the world was the human mind, and if you get that on your stomach you cannot digest it off, you must lift it off. It is an excellent working rule to forget that digestion is going on just as far as possible, occupy yourself with something else and allow the process to proceed without any anxiety about it. There is a very old proverb which says, "A watched pot does not boil," and if that were to be transferred to the stomach, it is even more true that "A watched stomach does not digest well." The original proverb is due to the fact that if we are anxious to have a not boil and stand fact that if we are anxious to have a pot boil and stand by and watch it while we are waiting for it to boil, it seems an interminable time before actual boiling takes place. So in the same way we watch our stomachs, and it seems a long while before digestion is completed, and we are very likely to delay the process by the consequent solicitude with regard to it.

Most of this tendency to pay too much attention to digestion is overcome by spending the time in recreation,

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talking to others, deliberately trying to entertain them and being in turn entertained ourselves. Above all, this is eminently true if there is a good deal of light-hearted laughter during recreation. Laughter causes, perhaps we should say is accompanied in the body, by irregular up and down movements of the diaphragm. When people are not used to laughing, they sometimes get a stitch in the side which is really due to a little spasm in their diaphragm. This up and down movement of the diaphragm causes it to rub over the upper surface of the liver, the largest and most important organ in the body, and this produces a sort of massage of the liver. When they asked the Irishman whether life was worth living, he said at once, "That depends on the liver," meaning of course, both the person that does the living and the large organ by that name, seated in the right upper quadrant of the abdomen, on which so much of our good health depends. If there is anything the matter with the liver, we are likely to feel blue, but also green and brown and other unfavorable colors, and life may seem very little worth the living. Massage of the liver is an excellent thing for that large organ to stimulate it to activity and make it do its work ever so much better than would otherwise be the case.

otherwise be the case.

This is, however, only one favorable influence on the abdominal organs due to laughter. Another very favorable influence is produced upon the stomach, for the up-and-down movements of the diaphragm stimulate peristaltic movements in the stomach, and therefore cause that organ to accomplish its work more thoroughly. The most important function of the stomach is its motility and not its secretion. The stomach must pass on the food to the intestines at regular intervals, and, unless it does this digestion, is very seriously disturbed. Laughter keeps the stomach from being sluggish and induces healthy and hearty activity in it.

A third set of organs affected by laughter is the intestines. They, too, have their peristalsis stimulated by the up-and-down movements of the diaphragm above them, because these movements of the diaphragm are felt all over the abdomen. Indeed, one may laugh so heartily, especially if one is unused to it, that some of the large abdominal muscles actually may become sore. This serves to show how movements of the diaphragm compress all the organs in the abdomen and act even upon the muscles of the abdominal wall and cause them to move in sympathy.

It is very probable that the up-and-down excursions of the diaphragm also have a stimulating, or at least massaging, effect upon the pancreas and the spleen. The pancreas is an extremely important organ of which the generality of people have known very little until comparatively recent years. We have found that in many cases of diabetes it is diseased or at least somewhat degenerated. It is not a very solid organ, being represented by the sweetbreads of animals, and it is probable that massage of it has a good deal of effect in causing it to throw out its secretion more rapidly than before. It helps to digest the meats and the fats, but particularly the starches and sugars, and it is extremely important therefore that when a large meal is eaten, with a great variety of viands and particularly of sweets and desserts, laughter should accompany the eating of the meal in order to stimulate the pancreas and cause it to secrete more of the enzymes that are important for digestion and also for the proper absorption and preparation in the blood of sugary and starchy materials. Fortunately at most large dinners there is a lightheartedness and gayety dictated by nature that exactly fulfils the indications and causes us to laugh heartily though we have no suspicion that that is nature's way of getting our pancreas to act more efficiently.

Another abdominal organ of which we used to know very little, so little indeed, that for a time it was counted among the useless organs, for it can be removed without fatal termination for the individual, is the spleen. This is situated just below the diaphragm on the left side, somewhat corresponding to the liver on the right side, though the spleen is ever so much smaller. We know now that this is a blood-manufacturing organ and it possesses a very full blood supply. The excursions of the diaphragm undoubtedly affect the spleen rather powerfully, for the organ is rather soft and pulpy, and a good deal of compression can be brought to bear on it. The flow of blood through the spleen is encouraged by the up-and-down movements of the diaphragm and this facilitates the dis-



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posal of material that has just been poured into the blood stream of the abdomen from the intestines during diges-

In a word, every important abdominal organ, including the kidneys, is acted upon favorably by laughter. Urinary secretion is often made much more abundant in that way, and, as this represents a very significant part of our excretory process, it is easy to understand how valuable it may be. Where there are tendencies to constipation, laughter constitutes an excellent adjunct to other directions for the relief of that symptom. All sorts of contrivances have been recommended for the massage of the intestines, but none of them is so good as plain, simple hearty laughter indulged in at regular intervals as far as possible several times a day. Some years ago a German specialist recommended massage by means of a cannon ball or a bowling ball or sixteen pound shot. This was directed to be rolled over the abdomen, especially along the line of the large intestine. The diaphragm in its excursions, however, during laughter, acts particularly upon the transverse colon much more efficiently than a cannon ball or shot would.

Besides the abdominal contents, the organs in the thorax or chest cavity are also affected favorably. Laughter, for instance, has a profound effect upon the lungs, because the up-and-down movements of the diaphragm cause the lungs to expand and then to contract much more than under ordinary conditions. These larger expansions and contractions of the lungs ventilate those organs very well and keep the air in certain passages of the lungs from being as immobile as it would otherwise be. Large quantities of air are taken down into the lungs in hearty laughing and then are expelled rather violently. This is excellent exercise for the lungs, and nothing is better to keep them in the highest vitality. Besides, the compression exerted by the movements of the diaphragm on the lungs stimulates the circulation in those organs, and gives them ever so much more vitality than when they are used only for quiet breathing. Laughing, for instance, is ever so much better exercise for the lungs than the deep breathing exercises which so many people indulge in. The exercises require an effort of the will, while laughter occurs spontaneously, and for that very reason is much more wholesome for us. It is because of this extra ventilation of the lungs that our food is oxidized and absorbed into the system better when we laugh frequently and heartily; hence the maxim, "laugh and grow fat". Man is the only animal that laughs, but that is given to us to make up for our tendency to sluggishness if we cultivate the intellectual life too sedulously and do not take exercise enough. Another extremely important organ above the diaperter and the profound the sextremely important organ above the diaperter.

Another extremely important organ above the diaphragm, that is within the thorax or chest, which is affected by laughter, is the heart. The up-and-down excursions of the diaphragm lift that organ up and down and stimulate it rather thoroughly. In very hearty laughter there is real massage of the heart muscle and particularly of the right heart, which needs much more stimulation than the thicker and more active muscles of the left heart. The heart lies along the diaphragm, in actual touch with it except for the pericardium or external covering of the heart. It might be thought that massage of the heart would not be needed particularly, for it is a muscular pump that has to contract some seventy times a minute all during the life and would seem to have quite enough to do without being disturbed by laughter; but experience has shown that the heart is acted upon very favorably by external stimulation. In recent years it has been noted that when the heart stops, during the taking of an anesthetic, for instance, stimulation of the cardiac musculature, even by direct blows upon the chest or by massage of it through the diaphragm if an abdominal operation is going on, will set it going again, and thus save a life which might otherwise have perished.

We all know how much of a depressing effect discouragement has upon the heart. Indeed the very word discouragement means to take the heart out of a person.

We all know how much of a depressing effect discouragement has upon the heart. Indeed the very word discouragement means to take the heart out of a person. The Saxon form of the word is to dishearten, and in nearly all languages we have this figure of taking the heart out of one. We all know too that after a hearty laugh the discouragement is often lifted, and the heart seems to beat more forcibly, and of course immediately after the laughing will actually beat more rapidly. This is probably the physical reason why laughter makes us feel so good. Our heart is stimulated by it, directly and mechanically, through the movements of the diaphragm, and the



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result is that the circulation is rendered more active. Blood pressure is probably raised, so that it is no wonder we feel better afterwards.

Sisters are noted for the ease with which they laugh, and their recreation hours particularly are likely to be punctuated with frequent laughing. After all, laughing, like most other muscular activities, becomes much easier the more we do of it. We readily form the habit of it and find it hard not to yield to the temptation of muscular repetition. Children laugh very easily, and it is very good for them. Members of the religious orders retain their childlike simplicity much more than other people, hence the ease with which they laugh and the resultant good effects which they secure from it. Children, by instinct, not only laugh heartily but talk loudly, and like to cry out to one another, and also like to run hard, and all of these bring about deep excursions of the diaphragm and that massage of organs which is such a valuable feature of the diaphragm's work.

The old religious rule, then, requiring recreation twice a day, and making that just as much of a duty as anything else during the twenty-four hours, was an extremely valuable hygienic precaution. The old rulemakers did not know the anatomical and physiological reasons which made the practice of recreation and the free laughter that accompanies it so valuable for health. They thought of its effect upon the spirit and the disposition rather than the body. All they knew was that laughing did the members of the order good, and that the recreation was therefore very valuable. Ordinarily, especially by those outside the Church, it is presumed that religious are rather solemn people and do very little laughing. Those who know them best know that exactly the opposite is the case, and that no one laughs so easily as they do. This is particularly true of the women religious, and it is they who need this special exercise of their diaphragm ever so much more. Male religious often walk rapidly, and the young ones among them play games which cause deep excursions of the diaphragm, and so they get the effect of thoroughgoing stimulation of their heart and lungs. Women, at least in old times, were not supposed to indulge so much in rapid movements. Life was supposed to be quiet and sedate. Even in our time ladies as a rule do not hurry along the streets nor indulge much in sports. As a result they miss the excursions of the diaphragm that are so valuable for health and for the proper function of the organs in its neighborhood both above and below. Good hearty laughter indulged in over a prolonged period once or twice a day will make up for this lack of exercise of muscles that would cause deep excursions of the diaphragm to provide more oxygen for the tissues.

Teachers as the Pupils See Them

The influence of teachers is best judged by pupils themselves. High school juniors were asked by the North Central Association of Colleges and Secondary Schools to give three reasons for liking and three reasons for disliking school. Approximately 5 per cent of the 14,585 reasons given for liking school referred to the teacher. Thirteen per cent of the 4,685 who dislike school named the teacher. On the other hand, more than the two combined voted "the teachers" among the admired characteristics of their school.

More significant, however, were the qualities considered the "elements of strength" possessed by the best teachers. Of the 13,825 replies made, "capability" or "knowledge of one's subject" with 18 per cent of all the replies, led the list; "character (force, disposition, sympathy)" received 13 per cent of the total replies; "fairness," 12 per cent; "good nature, humor, kindness," 10 per cent.

The most commonly mentioned trait of the weakest teachers was "failure to explain and make clear," which included 18 per cent of the replies. Next in order of frequency were "lack of discipline," with 12 per cent; "favoritism" with 10 per cent; "uninteresting and uninterested," "unfairness," and "quick temper," each with 8 per cent.

Teachers and those preparing to teach will do well to meditate on this report. School boards and superintendents in selecting new teachers may wisely consider more carefully the pupils' reactions to teachers.



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MATRIMONY (Continued)

Very Early Marriages Should be Avoided. Though marriage is valid at the ages mentioned above, yet parents should so watch over their children that they may not assume the heavy responsibilities of married life at an age at which they are incapable of making a good choice of one who is to be their life companion, as also when they are unfit both physically and mentally to enter upon the serious and important office of parents. Many young people rush into matrimony impelled only by a sentiment or passion, totally ignorant of the real purpose for which the holy state of matrimony was instituted, and finding themselves bound to duties for which they have no liking. The inevitable result is discontent, and a de to break the tie which nothing but death can sever. The inevitable result is discontent, and a desire more mature age, when character has been formed, mind disciplined, and will strengthened will conduce to happier marriages, from which will spring happy families modelled on the Holy Family of Nazareth.

Violence, which consists in the forcible carrying away of a woman, or in detaining her against her will. This impediment renders a marriage invalid so long as she remains in the power of the one who has carried away or

detained her.

13. Clandestinity, which means secrecy, is an impediment to matrimony. In other words, a marriage is invalid, unless performed by the pastor of the parish, or the bishop of the diocese, or by the delegate of either, except in the case of "marriage without a priest", which is explained in another paragraph.

The "Ne Temere" Decree on Marriage.

This decree so called from its first words, "Ne temere", embodies a code of laws concerning marriage which went into effect at Easter, 1908. This decree does not affect the marriage of non-Catholics who have never been Catholics, but Catholics who have fallen away from the Church are

Principal Features of the Ne Temere Decree.
1. No marriage is valid, unless performed by a parish priest in his own parish, or by a bishop in his own diocese, or by a delegate of either in the presence of two witnesses. Any priest for his parish, or any bishop for his own diocese, may give permission to another to act as his delegate in performing a marriage.

If a person should attempt to perform a marriage outside the limits of his diocese, or a bishop outside the limits of his diocese without the permission of the parish priest, or the bishop of the place, there is no marriage.

3. If a priest in his own parish, or a bishop in his own diocese should join in marriage a couple, neither of whom resides there, without the permission of their pastor or bishop, the marriage is valid, but it is unlawful, because it into the course of the restrictions of the course of the restrictions. infringes on the rights of the pastor of the parties.

4. To belong to a certain parish, it is necessary to have a real residence in it with the intention of remaining, or to have dwelt therein for at least a month.

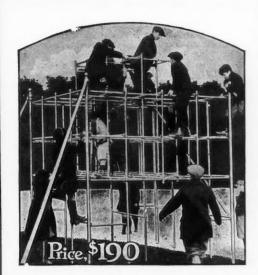
When the parties reside in different parishes, the marriage is celebrated in the parish of the bride, unless for sufficient reasons it is performed elsewhere.

Marriage Without a Priest.

The blessing of the matrimonial consent by a priest is not essential to the Sacrament of Matrimony, and may be

omitted under certain conditions as follows:

If a couple wish to marry in a place where for a month or two there will be no priest qualified to join them in matrimony, they may simply express their mutual consent in the presence of two witnesses and they are validly married. When there is danger of death, the same thing may be done, even if there be no such expected delay in the coming of the priest, but even in this case it is not like. licit to contract a marriage without a priest if one can be called. Afterwards, if possible, they shall have the



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marriage recorded and the ritual prayers read, but without a renewal of consent. They may receive the nuptial blessing at a marriage Mass.

All marriages must be recorded in the register of marriages in the parish where the marriages took place, and in the register of baptisms in the place or places where the parties were baptized.

Place for Marriage.

All marriages between Catholics should take place in the parish church. Marriages between Catholics and non-Catholics are to be performed outside the church. Outside the church means outside the body of the church, but does not exclude the sacristy, in which, therefore, a mixed marriage may be celebrated. As a general rule, such marriages are performed in the rectory.

The new Canon Law says that marriages should not be

celebrated in churches or oratories of seminaries, or of women religious, except in cases of urgent necessity, and this is because neither religious women, nor seminarians should be disturbed in their discipline, nor allowed indiscriminately to witness the marriage ceremony.

Time of Marriage.

The practice of having marriages take place with a Mass goes back to Pope St. Evaristus in the second century. The present Code of Canon Law does not forbid a marriage at any time. But it prohibits the nuptial blessing during Advent, and on Christmas Day, and during Lent and on Easter Day. The bishop may even permit it during these times, merely advising the parties to abstain from too much pomp. from too much pomp.

The Marriage Ceremony.

If the ceremony is not at Mass, the priest wearing a surplice and a white stole, in the presence of two witnesses, asks the man in Latin or English (or other lannesses, asks the man in Latin or English (or other languages). N., wilt thou take N., here present for thy lawful wife according to the rite of our holy Mother, the Church? To which the man answers aloud, "I will." The priest then asks the bride: N., wilt thou take N., here present for thy lawful husband according to the rite of our holy Mother Church? The bride answers, "I will."

Then at the bidding of the priest they join their right lands and the priest in Latin presentings the following

hands and the priest in Latin pronounces the following words, making at the same time the sign of the cross, by which the marriage is sanctioned and blessed by the Church: "I join you together in marriage, in the name of the Father, and of the Son, and of the Holy Ghost." He then sprinkles them with holy water.

Ceremony of the Ring.

Ceremony of the Ring.

The priest then blesses the ring, which is a symbol of faithfulness, with a prayer and holy water, after which he hands it to the man, who puts it on the third finger of the woman's left hand, saying: "With this ring, I thee wed, and I plight unto thee my troth." The priest then in Latin says the Kyrie eleison, some versicles, followed by the Our Father, and this prayer asking God's protection upon those who have been joined in matrimony: "Look down, we beseech Thee, O Lord, upon these Thy servants, and graciously protect Thy institutions, whereby Thou hast provided for the propagation of mankind; that those who are joined together by Thine Authority may be preserved by Thy help. Through Christ our Lord. Amen."

The Nuptial Mass.

As holy Mother Church, in solicitude to surround her children with every grace and strength on entering the holy state of matrimony, has assigned a special Mass for marriages, called the Nuptial Mass, which is filled with appropriate prayers asking God's blessing on the married couple, it is her wish that her children should avail themcouple, it is her wish that her children should avail themselves of such special graces, and receive the nuptial blessing, which is given nowhere but in the Nuptial Mass. According to the new Code of Canon Law, the nuptial blessing may not be given during Advent and on Christmas Day, nor during Lent and on Easter Sunday. However, the bishop may permit even during these times the blessing to be given, but will in such a case advise the parties to abten from the number of the such as the contract to abten from the more of the such as the such

parties to abstain from too much pomp.

The Introit, which is said at the Nuptial Mass, is taken from the scriptural narrative of Tobias and his bride.

(Continued on Page 187)

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Indexes for Volume 26 of the "Catholic School Journal", covering the period from April 1926 to March 1927 (both inclusive), are now on the press. The supply is limited. Applications will be filled without charge to subscribers.

BREVITIES OF THE MONTH

St. Anselm's College, Manchester, N. H., has just presented that city with an impressionistic painting of the Queen City at twilight, which was executed by Luis Graner, a distin-guished artist who was a recent guest at the Benedictine school.

The Vatican library, one of the greatest collections of literature in existence today, is soon to be thoroughly classified and catalogued for the advantage of scholars all over the world, according to word just received.

Catholics form the largest single religious body in the world, Christian or non-Christian, according to figures or non-christian, according to figures just published in London by Dom Maternus Spitz, O.S.B., who makes a special study of religious statistics throughout the world.

Statistics of the medical and dental professions just published officially show that the medical and dental schools of St. Louis University, in vital particulars have excelled all other schools of their character in the

Osservatore Romano, official organ of the Vatican, scoring the epidemic of suicides that has spread throughout the world, declares that religious instruction in youth and practice of Christianity in later days are the only cures for the wave of self-destruction.

Forsaking the business world, where she held an important position, for the cloister, is the choice just made by Miss Helen D. Crowley of Hart-ford, Conn., and she has left to join the sisterhood of the Society of the. Atonement of the Third Order of St. Francis.

The federal education bill, in which it is proposed to establish a Depart-ment of Education with a cabinet member as its head, is unconstitutional, and if passed by Congress would be void, Henry St. George Tucker, former president of the American Bar Association, and one of the most emi-nent authorities on the Constitution.

There are few more interesting or perplexing studies in Washington just now than the eFderal Radio Commission and the job it is doing. Dealing with a new agency of tremendous power for weal or woe, which has sent its units to every corner of the country, the Commission is pioneering its way through a maze.

For over twenty-five years Mother Mary Margaret, who died recently, Philadelphia, particularly in the boys' department, and more than fifty of department, and more than fifty or those in whom she was interested have become priests of God, both re-

The reorganization of the Catholic high school system of the Archdio-cese of Cincinnati, with provision for

six new high schools, becomes effective in September. In addition to the six new structures, six established high schools are included in the pro-

The Holy Father commends on the centenary celebrations of the Christian Brothers Schools at Ennis, Ireland, and mindful of a century's meritorious work in the cause of Christian education, imparts with particular benevolence his Apostolic Benediction to all as a pledge of heavenly favors and future successes.

When Miss Connie Moffit of Perth, Western Australia, matriculates at the National Catholic School of Social Service, Washington, D. C., the coming term, she will be the first student from Australia registered in the school, to enter which she will have traveled more than half-way around the world.

In a report submitted to the principal of the Stuyvesant High School, New York City, by one of its teachers, after a survey of St. Brendan's (parochial) high school, Brooklyn, a custom not unusual among public school educators of this section, high commendation is paid to the deportment of its pupils, the curriculum, and the methods by which the Catholic institution is conducted.

Two cases of opposition to the erection of Catholic schools have developed in different parts of Los Angeles county recently. Issuance of permits for the building of schools in South Pasadena and Beverly Hills has been obstructed by remonstrances of citizens and by zoning laws, with the result that these projects have been delayed.

Among the important actions taken at the recent annual session of the Catholic Educational Assn., were: Passing of a resolution requesting that every Catholic college establish a separate department for the study of religion, and that a professor be named to devote his entire time to this department; decision to create an honor society for students of Catholic women's colleges; urging of a wider study of the classics; requesting of an apostleship of good books and clean reading; championship of the rights of parents in the educational field, and commending all efforts to raise the standards of Catholic educa-

The following tribute was paid the late Brother Edward by Rev. John

late Brother Edward by Rev. John J. Thomson:

I would hold before you young men the example of Brother Edward, for your imitation and emulation. With a sterling character such as his you will persevere to the end. We shall pray for the soul of our friend and instructor, Brother Edward, and ask that God may raise up many more Christian Brothers, for we have not half enough of these men. The priests would be almost helpless without the Sisters and the Brothers. I should like to sit at the feet of the Christian Brothers always and continue to learn of them the heroism of peace. Let-us, finally, bear in mind the great reward that awaits those who leave all for God and walk faithfully in the steps of the Master.

The Catholic School Iournal

And Institutional Review

A Magazine of Educational Topics and School Methods

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Our Sisters and Longer Life, James J. Walsh, M.D., Compendium of High School (Academic) Religion, Sister M. John Berchmans, O.S.U., M.A............ 181 Editorial Comment 184 Humor of the School Room...... 185 Bibliography of "Some Fine Points in Writing"..... 187 New Books Reviewed...... 188 Steadily Moving Upward

During the past summer, as had been the case during many summers preceding it, a noteworthy incident at all the leading vacation schools has been the presence among the students of a great many members of Catholic Sisterhoods devoted to teaching. They are interested in the important work entrusted to their charge, and mindful of the fact that one of the essentials of successful teaching is knowledge on the part of the teacher. For this reason they are eager to improve their scholarship, and ready to devote to study weeks during the dog days when multitudes are making it their chief concern to find means of escape from the heat. Neither ambition nor gain has any part in the lives of members of the teaching Sisterhoods. Their pure and unselfish incentive is earnest desire to qualify themselves in the highest degree for their noble work. Year by year the standards of Catholic education in the United States are rising, and the products of that education are more and more in demand for positions requiring scholarship and character in their incumbents.

The Place of English

"He who uses English today comes more nearly than any man of any time since the building of Babel to speaking to all mankind as if they were of one language and one speech." This is to say that the English language has gained ascendancy over all the other languages of the world. It is the international language at a time when international relations exist to an extent never exemplified before.

More than one are the factors which have contributed to this result, underlying all of them being the energy and enterprise of different groups of English-speaking people in commerce, in discovery and colonization, and in invention, as well as in politics and diplomacy and war. Long after the English language had become rich in literature there were fears that it might not endure. On this account it was that Bacon, contemporary with Shakespeare, wrote and published his magnum opus in Latin. Today its duration seems as secure as that of Latin, which, like Sanscrit and Greek, would be a dead language but for its employment in the ritual of the Church. English, in contrast with the fate of Latin, lives and grows, and has attained a vocabulary never equaled in copiousness and comprehensiveness by that of any other tongue.

A recent writer observes that there are more foreign students of English than of any other language, and more than of all the artificial international languages combined. He also asserts that there is hardly a corner of the world today in which English is not a necessity of life as well as an instrument of culture and knowledge.

The recapitulation of these interesting facts may be of service to teachers of English seeking to impress upon their students the importance of the subject with which they are engaged.

Libraries and Fiction

There can be no question that libraries in the United States perform an important part in contributing to the education of the public. Are they instruments of harm as well as of good?

A generation ago the late John Morley said the purpose of libraries is "to bring sunshine into our lives and drive moonshine out of our heads." Does not every library fall short of this high purpose to the extent to which it participates in the circulation of the meaner type of fiction?

The better class of fiction is literature, and the circulation of literature contributes to the dissemination of education. The meaner type of fiction is not literature, but trash. Its influence is debasing. To circulate a bad book costs as much as to circulate a good one. What possible excuse can be urged for the circulation of bad books at public expense?

An excellent rule for every public library would be to confine its purchases of works of fiction to those which are five years or more of age. This would separate the bad fiction from the good, and concentrate the financial resources of the libraries upon the circulation of what is worthy of being read. It would go a long way toward keeping moonshine out of the heads of a class of readers, many of them not arrived at "years of discretion," who are wasting most of the time that they devote to reading.

The Ideal Teacher

An address by Dr. Hans Redtenbacher of Vienna, delivered recently before the Health Section of the World Federations Convention in Edinburgh, was devoted to argument support of the proposition that "violence cannot educate." Some things that the learned Doctor avouched seem nebulously specula-tive, while others are clear and likely to command wide assent. This reference will concern itself with the lat-

He is of opinion that consequently upon the development of militarism in the past age, we live in an environment of discontent in which many families exist where the time and patience necessary to the proper bring-ing up of children are lacking. Do these children receive what they need in the schools? Here is what Dr.

Redtenbacher reports: "Examinations in certain schools in Vienna have shown that a number of deficiencies due obviously physical incapacity of the child are treated solely by sheer violence. child is scolded, punished, beaten or nagged from morning till night.

Such treatment, he is sure, betokens "an incredible lack of understanding of children." He goes on:

"Can any one believe it possible to enforce liking or produce strength in the child by violence? Can I command joy of work, appetite, or love? Education is not so easy as all that. Giving way to dissatisfaction by using strong language does not edu-cate. If the overworked mother of a family is unable to show sufficient patience toward a child, that child should meet in the kindergarten and the school a person who tries to find some way of awakening the missing feeling of joy. To search for such persons with fine ideals and healthy nerves, and to make them educators of our school children, is, in my belief, one of the most urgent tasks of our period of civilization."

In the United States, where revulsion against the abuse of corporal punishment in schools began longer than a generation ago, and where the birchen switch is practically a memory of the past, these views are already entertained, and other remarks of the learned Austrian along the same line will be read with general

assent:

"Above the noise of the fight between methods of education, one thing seems evident: That only a few are able to use the new method of education which requires letting the child work out his own problems, learn to depend on himself to the furthering of his individual talents and adaption to different phases of development. How else could it be possible for parents to react to a child's lack of appetite by boxing his ears, for teachers to react to their pupils restlessness (probably the natural desire for necessary exercise) by keeping them after school hours, or ordering them to copy a hundred times 'I should sit quietly in school?' Or for physicians to permit kindergarten teachers to drag newcomers by the collar to the examination? I take a

stand for the abolition of violence in this connection. I am absolutely convinced that anemia, neurasthenia, all the different forms of listlessness, dis-satisfaction in the family life, in society, in working place and office, that suicides, divorce, passive resistance and terror, war, rape and murder can be traced back and attacked at the same point, and that the lack of understanding and the acts of force are the causes of these evils. Wherefore, in my capacity as school physician, I want to add to the highly developed physical culture of the Anglo-Saxon physical culture of the Angio-Saxon race and the ingenious French experiment of fighting the lack of joy by auto-suggestion of cheerfulness, the idea of finding the fundamental problem of happiness in the conscientious choice of the educators. We have to find men and women who are able, without violence, and with enthusiasm born of understanding and love for the soul of the child, to bring up new and lovable members of society who, in their time, will introduce the same kind of behavior in their family and professional life."

Fortunate are the Catholic paro-chial schools of the United States! The gentle Sisters forming the majority among their teaching body are shining examples of the type of teachers described by Dr. Redten-

bacher as ideal.

Public Libraries and Museums An article in the pamphlet on "Ed-ucation in the United States of America," prepared under the direction of John J. Tigert, Commissioner of Education, brings together interesting statistics on the subject of libraries and museums.

Public libraries and public museums are important educational agencies, and their usefulness has been greatly augmented within the past few years, many libraries having adopted measures to attract attention to the advantages that may be derived from the use of facilities which they afford for persons engaged in study and research. Libraries in numerous instances are equipped with staffs capable of affording expert service to students. Provision for the training of librarians exists in several states, and also a system of certification for librarians similar to that for teachers.

The proportion of the population living in areas enjoying access to public library service amounts to 57 cent., and library service to rural lo-calities has been improved. Laws permitting counties to provide such service have been enacted in 31 States and the Territory of Hawaii. seums, of which the total number now approximates one thousand, are engaged in similar work, and while most of them owe their main support to voluntary organizations or private benevolence, many are in receipt of grants from public funcs.

Numerous are the Catholic educa-

tional institutions in different parts of the United States whose student bodies reap advantage from access to the collections of public libraries and museums. The Knights of Columbus and private individuals have performed good work by adding standard

books by Catholic writers and works of reference like the Catholic Encyclopaedia to the material available for general use in libraries which otherwise might have been unprovided with literature of this type, and not only members of student bodies, but adults struggling for culture, and lovers of reading in general, are benefited thereby.

Overburdened Teachers

To the Editor: Rev. Brother Anselm of Louisville, Ky., has an essay in the Catholic Citizen of August 6th, headed, "The Teacher's Health—Don't Overbur-den Her." That opportune essay den Her." That opportune essay ends thus: "In many of our parish schools our Sisters and Brothers are worked beyond the limit of human endurance, with altar boys, choirs, sodalities, entertainments, the various activities of the parish, and to crown all they are frequently obliged to perform the office of janitor. Nothing should be permitted to interefere with Nothing the physical well-being of our teachers, for the maximum of efficiency in school discipline can be obtained onschool discipline can be ly with perfect health. Is Brother Not at all. Such cases are known to me. They are with us now. Those plain, fear-less words uttered by Brother Anselm should be broadcasted—he speaks from experience. Only those who teach or have taught know what the trials of the schoolroom are. Schools will soon reopen. May then our Sis-ters and Brothers be properly cared for. Especially care should be taken of young teachers, who at times want to do more than their strength allows. The spirit is willing but the flesh is weak. The human body is not made of iron.

Raymond Vernimont

Denton, Texas Catholic Priest

HUMOR OF THE SCHOOL ROOM

Too Late, Officer

The baseball field was rapidly emptying after the game, when the po-

liceman on duty espied a small boy disappearing over the wall.

"Hi, young fellow," he shouted pompously, "why don't you go out the same way as you came in?"

"That's what I am doing," and some the weekly as you came in and the weekly as he wanted.

swered the urchin, as he vanished.

Nothing So Bad

He—I can't make up my mind whether to go in for painting or

poetry.
She—Well, if I might advise you,

painting.

He—You've seen some of my pictures, then? She—No, but I've heard some of your poems.—Cork Examiner.

"Willie," asked the teacher of the new pupil, "do you know your alphabet?"

"Yes, Miss," answered Willie.
"Well, then," continued the teacher,
"what letter comes after 'd'?"

"All the rest of them," was the triumphant reply.

THE SURVEY COURSE, ITS NEEDS, SIGNIFICANCE AND LIMITS

(Continued from Page 162)

before one can reduce them to system. Should I board every train stopping at the station because I disdain a schedule or the service of the information desk? Random and vagarious behavior, trial and error learning, are not the typical human activities.

Experience with the orientation course has varied. Each college has its own freshman problems. That is emphatically true of the larger institutions. In some instances the course has failed, because specialized and technical teaching and co-operation were not available; because the college did not make required curricular changes. In general the larger colleges with democratic aims could profit by it. The smaller colleges with cultural and artistic outlook will not find in it the same values. In these it might be wise to select certain ingredients of the orientation course, e. g., the technical study of those psychological principles that make learning effective. That would apply to the pre-professional and technical schools.

Now the "survey" course I have limited to such efforts as tend to give the student a life-view and a world-view and an adequate scale of values. Those efforts furnish a selection of experiences. Sweeping broadly the results of the past individual and social living, they review the contributions and failures of mankind. Elsewhere I have dealt with several types of survey courses, their content, and methods. (Bulletin XXIII, No. 1 of the C. E. A., 1926).

Before the advent of the social sciences this sort of liberal effort was scarcely possible. These sciences now supply the method the survey course employs. The method has one feature we should note-the trend toward synthesis. It brings together such features, facts, and factors in the lives of men and communities as describe experience at a given stage or through a definite period. To that extent it follows the logic of science. But a survey course does not merely describe. It attempts to understand and explain. That is philosophy. In this course there are at once the purposes of science and those of philosophy. Both are applied to the matter of the course. It shows the difference between logic as training and logic as perspective and insight. Logic as training often has been overstressed, and the values of logic as insight have been understimated. In the survey course historical and philosophical elements are prominent. Back of institutions and manners are ideas. Even as manners so institutions are subject to development and retrogression. Acquaintance with those institutions involves history. It taps the preparation in history the student brings to his task and calls for larger accumulations. The instructor supplies required philosophical insight. The student then faces the facts in a spirit of inquiry and interpretation. He must learn to couple up his problem with reality, and not to rest his solution on a vacuum of doubt, opining or personal metaphysics. Naturally the interpretations here given lack the richness that characterizes a senior student's work. But in treating of men, ideas, and institutions, the notions of causality, temporal sequence, the fallacies incidental to inductive thinking, ethical schools, religious

forces, differentiation between the major philosophical positions could come up for general treatment. The student will then see that processes from the past have meaning and how they came to take the direction they have taken. Thought and institutions as embodying thought become intelligible and appreciated.

preciated. That, I take it, is the chief function and aim of the survey course as defined. It is a tall order. Probably one will urge the charge of looseness in content and method. One may urge too that the attitude of instruction is chronological, not functional. charge of looseness will be true or not true depending on the character of the selected topics embodied in the work. The selections will be adequate if centering upon what sociology regards as the primary, intermediate, and secondary groups, and upon ideas of justice, freedom, property and production. As to looseness in method, there are differences between a general and superficial survey. That the attitude of instruction is chronological, not functional, could be turned against the college as a whole. Whatever looseness marks the methods and content of the survey course, marks the humanistic sciences in their present stage of development. Though philosophy and history have had century old careers in rendering experience meaningful, neither of them have had the record of the humanistic sciences in arousing the interest, baiting the enthusiasm of the student, and supplying him early in his career with a method of thought and evaluation. Perhaps that is owing to limitations of the intelligence quotients. All men are not called to be creative thinkers. But most college graduates could have an intelligent appreciation of the past, how it moulded the present, and interest in whither we are going. They may not add to the world's knowledge but surely they could add to their own. Defects in content and method afford the instructor his chance to instill limitations. structor his chance to instill limitations. You will admit it is an adventure; that it serves its purpose with those students who will never come by the diagnostic weapons and capacity for mental pursuit with which scholastic thought equips the individual. Undoubtedly the survey course teaches them to look for what was an advance or retrogression in thought and institutions; it emphasizes origins, and develops respect for stitutions; it emphasizes origins, and develops respect to human solidarity and the continuity of the social process. (Bulletin XXII, No. 1 of the C. E. A., 1925, "Developing the Social Sense," article by Joseph Reiner, S.J.) That with the method of thought it gives, is the significance of

To avoid irrelevant and disorganized discussion a definite syllabus is necessary. We should train instructors for their task. To lack a syllabus and trained instructors means failure. Before a survey course can be offered the college must be prepared to effect changes in curriculum and outlook. For example, we might eliminate some of the high school teaching now found in the freshman year. We might abate our analytical attack. Catholic students have a life-view. They need a new world-view. Their education up to the time they enter college has aimed to impart a life-view. At present we are giving a world-view based on a synthesis made centuries ago. That synthesis is fundamentally intact. It needs elaboration. In liberal art colleges we mainly employ the analytical attack. Aside from some phases in philosophical studies that analysis prevails. The survey course appears to me to offer an opportunity to our colleges. The old line liberal arts college may not accept it. The modern college of liberal arts major offerings in history, science, language and philosophy would be a fair field for an experiment. The same is true of the pre-professional school. In any Catholic college the survey could aim to present an integration of Christian culture with the philosophy of history and that of the physical and social sciences.

Text-Books of Excellence

History

The Furlong Series of U.S. History

The Excelsior Series of U.S.

Geography

The Branom and Ganey Social Geography (Ready Sept. 1st)

The Excelsior Series of Geographies

Religion

Bible and Church History Rev. Brother Eugene, O.S.F.

The Complete Graded Catechism Rev. Dr. Francis Jehlicka

The Kelly Catechisms

Spelling

The Graded Speller-Complete The Graded Speller-Part I, aPrt II The Graded Speller-By Grades Grade III to Grade VIII

Williau H. Sadlier

11 Park Row

New York

Bibliography of "Some Fine Points in Writing"

The article entitled "Some Fine Points in Writing," by Sister M. Josephine, O.S.A., M.A., which appeared in the June issue of the Catholic School Journal, found many appreciative readers, some of whom were so much interested in the literary citations which it contained that they desired to make further study in fields that had been traversed to good purpose by the writer. In several instances the clues supplied in the article afforded means of gratifying this desire without trouble. In others research might be perplexing unless assisted by a bibliography, which Sister Josephine was requested to supply. The letter containing the request reached her during the summer vacation, while she was far from the books from which she had made her gleanings. She has sent a list of them, with the following observation: "I regret that I cannot satisfy the desire of your subscribers by giving the title of each work, with chapter and page, as you suggest, of the authors quoted. To tell the truth, I followed my own advice, and browsed. I should have no way of finding chapter and page except by hunting them, and I haven't the time to do that. If you want such references in articles which I may supply in the future, of course I can easily put them in."

Sister Josephine also explains that she is not always to make further study in fields that had been traversed to

Sister Josephine also explains that she is not alway certain of the title of the book from which she has made a citation, in instances where she has read many books by the same writer. Willing, however, to do the best she can, under the circumstances, she has prepared the following:

under the circumstances, she has prepared the following: Bibliography of "Some Fine Points in Writing."—1, Stevenson, "Travels With a Donkey;" 2, Mackenzie, "Sylvia Scarlet;" 3, Hudson, "Abbe Pierre;" 4, Newman, "Idea of a University;" 5, Stevenson, "Across the Plains;" 6, Ruskin, "Stones of Venice;" 7, Thompson, "Prose;" 8, Dr. Johnson; 9, Macaulay, "Essays;" 10, Guiney, "Patrius;" 11, Chesterton, "The Everlasting Man;" 12, Carlyle, "French Revolution;" 13, DeQuincy, "Essays;" 14, Jerome, "Idle Thoughts of an Idle Fellow;" 15, Lionel Johnson, "Post Liminium;" 16, Chesterton, "The Everlasting Man;" 17, Conrad, "The Nigger of the Narcissus;" 18, Guiney, "Patrius;" 19, Hawthorne, "House of the Seven Gables;" 20, Lowell; 21, Holmes, "The Poet at the Break-fast Table;" 22, Newman, "Literature:" 23, Thompson, Prose.

COMPENDIUM OF HIGH SCHOOL (ACAD-EMIC) RELIGION

(Continued from Page 182)

The Epistle is from St. Paul's Epistle to the Ephesians, wherein the great Apostle says: "Let women be subject to their husbands as to the Lord," etc.

The Gospel is chosen from St. Matthew, xix, 3-6, which ends with the words. "What, therefore, God hath joined

together, let no man put asunder."

The Offertory contains the beautiful expression of confidence in God expressed in Psalm 30, "In Thee have I hoped, O Lord."

The Communion, selected from Psalm 127, embodies the realization of the primary end for which matrimony was instituted: "Behold thus shall every man be blessed who

feareth the Lord; and mayest thou see thy children's children; peace upon Israel."

The Nuptial Blessing is read by the priest, facing the married couple, after the Pater Noster of the Mass, and is directed rather to the woman than to the man.

Dispositions for Receiving Matrimony.

1. To receive the Sacrament of Matrimony worthily, one must be in the state of sanctifying grace, since to receive it, a sacrament of the living in the state of mortal sin would be a sacrilege.

To receive Holy Communion at the Nuptial Mass. 3. To enter the holy state of matrimony with the pure intention of conformity to God's will in the institution of this holy state, fervently begging for the graces necessary to fulfill perfectly the onerous duties of wife and

Preparation for Matrimony.

1. To receive Holy Communion frequently in order to keep the heart pure, and to ask for grace to enter the holy state of matrimony so as to secure for one's self all the graces that this sacrament can bestow.

2. To seek from one's mother instruction in the duties and obligations of married life.

3. Fervent prayer to our Blessed Mother, asking her to take you under her special care on the day of your wedding, as she assisted at the wedding feast in Cana.

NEW BOOKS REVIEWED

Old-World Foundations of the United States. A Text-Book for Catholic Parochial Schools. By William H. J. Kennedy, Ph.D., Dean, Teachers' College of the City of Boston, and Sister Mary Joseph, Ph.D., Sisters of St. Dominic, Caldwell, N. J. Cloth, 352 pages. (Teacher's Manual Edition, 50 pages additional.) Price, \$1.28 net. Benziger Brothers, New York.

In this view of the history of the world from the time of the Egyptians the authors have not slighted the part of the Church from the dawn of Christianity thru the Middle Ages and the glorious accomplishments of the early Catholic explorers. For this reason the book is preferable to others in which this important part of history is neglected, as the civilization of America has its root in the civilization of Western Europe, and what is best in the civilization of Western Europe rests upon the solid foundation of Christianity.

The Child's Illustrated Missal. By Father V. Germain, Diocese of Quebec. Stiff board covers, 86 pages. Price, 25 cents net. Rev. V. Germain, 105 Ann St., Quebec. The framework of this missal is the

The framework of this missal is the Ordinary of the Mass. The text contains no sentences difficult of explanation, and is easy for a child to understand. It is printed in large type, and embellished with clear illustrations. Its use will accustom the young to take intelligent part in the service of the Church.

Music Appreciation in the Schoolroom. By Thaddeus P. Giddings,
Director of School Music in Minneapolis, Minnesota; Will Earhart,
Director of School Music in Pittsburgh, Pennsylvania; Ralph L.
Baldwin, Director of School Music
in Hartford, Connecticut, and Elbridge W. Newton, Managing Editor. Cloth, 557 pages. Price, \$2.60
net. Ginn and Company, Boston.

This volume of the Music Education Series may be described as a musical library in itself, and is likely to be regarded as indispensable to teachers charged with instructing children in music with the aid of phonographic records. There is a wealth of technical information, and not a little interesting historical and personal information not readily procurable elsewhere. Here are the subsections under the single topic "Essentials in Musical Appreciation:" Different Ways of Presentation, Rhythm, Melody, Harmony, Program Music, The Orchestra, Composers, Cultural Effects. The section on "The Correlation of Music with Other Subjects" is rich in practical suggestions. This is only a hasty reference to some of the striking features of a comprehensive and excelent book.

Commercial Clubs. Organization, Programs and Plays. Written and Compiled by Archibald Alan Bowle. Cloth, 232 pages. Price, \$1 net. The Gregg Publishing Company, New York.

There has been for some time a wide demand for a book like this. It is filled with practical information from cover to cover. Stenographers' clubs throughout the United States undoubtedly will present some of the bright little dramas contained in this timely volume during the coming winter, and the meetings of many organizations of young people preparing for business careers will be brightened by suggestions culled from the same source.

Beginner's History of the United States. By James A. Woodburn, Indiana University, and Thomas F. Moran, Purdue University, Authors of "The Citizen and the Republic," "Elementary American History and Government," etc. Cloth, 498 pages. Price, \$1.40 net. Longmans, Green and Co., New York. Much is made of biography by the

Much is made of biography by the writers of this beginner's history of the United States, and this is a plan of which instructors will approve, for it makes the teaching of the subject to young people a matter of little difficulty. Every American boy and girl should have some general knowledge of the history of his country, which supplies help and inspiration for future voters. For those who are to continue in school the study of what the volume contains will make a valuable foundation for later work in the same field. The pictorial illustrations deserve particular mention, for selection as well as for execution.

The Wonderful Tune. Book Three of the Atlantic Readers, Grade VI. Edited by Randall J. Condon, Superintendent of the Cincinnati Schools. Cloth., 340 pages. Price, 85 cents net. Little, Brown, and Company. Boston.

There is in this volume, as in those of its series which have preceded it, a large body of fresh and well selected reading matter for the use of children. A principle to which strict attention has been paid is stated by the editor in these words: "No selection has been included that would tend to create a feeling of intolerance or controversy in social, religious, ra-cial, or political matters." He adds He adds that selections have been sought that would help to deepen a sense of good will and fellowship and kindly consideration for others by emphasizing the fine qualities in all mankind. The book is provided with a key to pronunciation and a vocabulary, but in other respects is without the aspect of a schoolbook. It is likely to find a place in many a school library where other readers are in formal use in the school, for it will be excellent for supplementary reading. also be available as an addition to collections of books for the use of chil-dren in the home. It is attractively printed and bound, and embellished with a colored frontispiece and many ilustrations in black and white. Each

volume of the series is given an individual title, that of the present book being taken from the first selection it contains—"The Wonderful Tune," by Jacob A. Riis.

Italian Lessons and Readings. By Charles Upson Clark; Commander of the Crown of Italy, Former Director of the School of Classical Studies of the American Academy in Rome. Cloth, 398 pages. Price, \$2 net. World Book Company, Yonkers-on-Hudson, New York.

Many years of experience in talk-ing and teaching Italian have gone toward the making of this book, which belongs in a class by itself, and will be found invaluable by stu-dents as well as by teachers of the soft and liquid language in which Dante wrote and which Byron said It does not claim to afford he loved. a comprehensive survey of Italian grammar, and may be regarded as frankly weak on the theoretical side, while notably strong in what is contributory to rapid practical results in learning. For instance, it offers an unusual amount and variety of admirably selected reading matter, and the student who makes the most of the helps and exercises it supplies will find himself reading connected paswith understanding almost sages from the start. For the purposes of conversation, the book is wholly admirable. It suggests much to about, besides teaching how to talk. It is confidently recommended to the American contemplating a trip to Italy.

The Man-God. A Life of Jesus. By Patrick J. Carroll, C.S.C., Litt.D., Professor of Poetry, University of Notre Dame. Cloth, 345 pages. Price...... Scott, Foresman and Company, Chicago.

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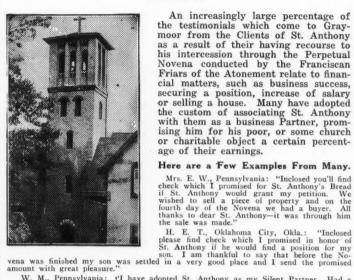
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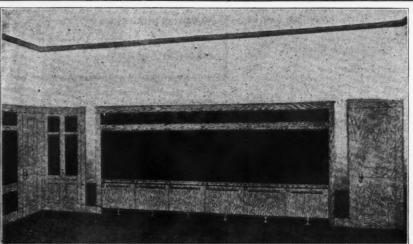
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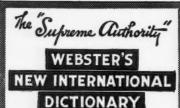
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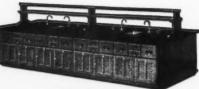
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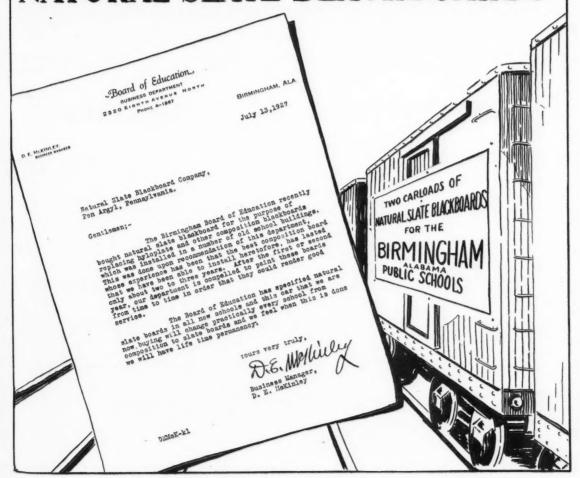
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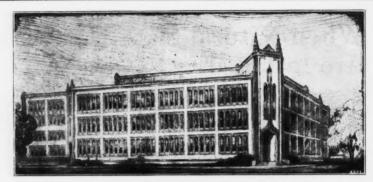
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